

THE SEVEN STARS ARE  
THE ANGELS OF THE SEVEN CHURCHES AND  
THE SEVEN LAMPSTANDS  
ARE THE SEVEN CHURCHES THEMSELVES

**SHROUDED IN  
SCRIPTURE**



*shrouded  
in scripture*

SHROUDED



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**W**HAT PROMPTED the remarkable rise of Christianity? An abundance of Jewish prophets preceded Jesus without garnering the title of Christ; nor did the majority of the Jews (not to mention the later converts of Mohammed) accept him as the Messiah, despite the numerous prophecies he apparently fulfilled.

The answer potentially lies with his miracles, and particularly the miracle of the resurrection:

“It is, moreover, true of the resurrection as of no other individual miracle that on it the New Testament rests the whole structure of faith.” [*New Bible Dictionary*, p784]

Though it is surely ludicrous to question at this late remove, the foundation of a belief system so durable, nevertheless the testaments to his miraculous reversal bear review. And among the accounts in the Gospels, the consistent shred of hard evidence remains the grave cloth in the empty tomb.

Matthew refers to the cloth in a characteristically cryptic line. When Mary Magdalene and Mary mother of James and Joseph [*sic*] visit the grave Sunday at dawn (*ie*, 36 hours after provisional interment), they encounter “the angel of the Lord” whose “face was like lightning, his robe white as snow”. [Matthew xxviii: 3]

Mark describes Joseph of Arimathæa “wrapp[ing] him in the shroud [he had bought] and la[ying] him in a tomb”. [xv: 46] At dawn Sunday the two Marys in the company of one Salome, enter the tomb to encounter “a young man in a white robe seated on the right-hand side”. [Mark xvi: 5]

Luke likewise notes that Joseph of Arimathæa “wrapped [the body] in a shroud and put him in a tomb” [xxiii: 53] and that Mary Magdalene, Mary mother of James and one Joanna found the tomb empty at dawn Easter Sunday: “...the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side.” [Luke xxiv: 2/3]



John attests to Joseph of Arimathæa's provisional interment of the body, with the help of Nicodemus who "brought a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths..." [XIX: 39/40] Subsequently Mary Magdalene arrived at the tomb Sunday morning while "still dark" but on seeing the stone which had blocked the entrance, removed, she hastily retreated to fetch "Simon Peter and the other disciple". When they returned to the tomb, the other disciple "bent down and saw the linen cloths lying on the ground, but did not go in. Simon Peter who was following now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself." [John xx: 4-7]

"Meanwhile Mary stayed outside near the tomb, weeping. Then, still weeping she stooped to look inside, and saw two angels in white sitting where the body of Jesus had been, one at the head, the other at the feet." [John xx: 11/12]

A further arguable reference to the shroud in the Gospels occurs during the Transfiguration: "There in their presence he was transfigured: his face shone like the sun and his clothes became as white as the light." [Matthew xvii: 2]

The presence of the shroud is undeniable. Other details vary, such as the number of 'angels' who appeared in the tomb, but the cloth remains consistent. And in its descriptions, I contend, lies the crucial key to Christian conversion.

Matthew describes "the angel of the Lord [whose] face was like lightning, his robe white as snow"; Mark, "a young man in a white robe seated on the right-hand side"; Luke has "two men in brilliant clothes"; John describes "two angels in white sitting where the body of Jesus had been, one at the head, the other at the feet".

The Shroud of Turin preserves two images of a Caucasian male roughly five feet eleven inches tall (who weighed 178 pounds) bearing wounds consistent with death by crucifixion. The images are joined at the head, the cloth having been folded apparently around its subject at the top.

Laying a length of linen on the ground and placing a body coated with oils and spices, onto it, would leave a stain of the back on the right of the cloth. Mark's "young man" was "seated

on the right-hand side" – his 'seat' to the right. Luke and John describe *two* bright figures – "one at the head, the other at the feet" (top and bottom). While all accounts (including that of the Transfiguration) emphasize the brilliance of the white cloth.

The images on the Shroud of Turin have baffled everyone lucky enough to have examined them at length. No-one, even with all the knowledge at our disposal concerning image transfer, can satisfactorily explain how they were made. How much more miraculous might they have seemed to those of Christ's era, entirely unfamiliar with the science of photography?

Subsequent 'sightings of Christ' following his disappearance from the tomb may merely be accounts of the viewing of the images on the miraculous grave cloth.

The travels of the Shroud during the Christian persecutions have long been considered legendary, but the possibility that such a relic was secreted in Britain for a time, raises the prospect that a reflexive conversion of the European aristocracies ensued from little more than a glimpse of its figures of evident divinity.

THE GOSPELS – although it has gone unrecognized until now – provide yet further clues to the focal significance of the Shroud.

The women who visit the tomb of Christ on Easter morning are: Mary Magdalene and Mary mother of James and Joseph [*sic*] [Matthew xxviii: 1]; the two Marys in the company of Salome [Mark xvi: 1]; Mary Magdalene, Mary mother of James, and Joanna [Luke xxiv: 10]; and Mary Magdalene [John xx: 1]. One woman is present in all accounts: Mary Magdalene; Mary mother of James is identified in three; while Salome and Joanna complement each other in conspicuous isolation, inviting greater comparison.

Salome is cognate with *shalom*, "peace". She appears twice in the Gospels: as the unnamed daughter of Herodias 'rewarded' by her uncle Herod Antipas for dancing at his birthday, with the head of John the Baptist [Matthew xiv: 6 / Mark vi: 22]; and the woman at the tomb with the two Marys [Mark xvi: 1]. In both instances a woman whose name means "peace" appears before the corpse of the two focal prophets of the new faith.

In the earlier case she is responsible for the death, causing John to lose his head (demise of the old lunar cycle). In the latter she



is among the first to encounter Christ's resurrection (birth of the new 'head' or 'face').<sup>1</sup>

In the earlier instance she embodies 'the dancing female who captivates kings' (*luna*); in the latter she represents one of three women (the triple goddess, incorporating the three-day interval between crescents).

Her name, moreover, summons the name of the place where John the Baptist conducted many of his baptisms: Salim (near Ænon on the Jordan – which means "spring"). Baptism itself signifies a rebirth from water – waxing crescent rising from the waters of Okeanos after the three-day submergence of its waning counterpart.

'Salome' is also consonant with 'Jerusalem' which is notably rooted in the Hebrew word for 'moon', *yareah*. A holy sanctuary named after the moon as a sacred centre of lunar observance.

Conventional scholarship infers that the woman described as "the mother of Zebedee's children" [Matthew XXVII: 56] must have been named Salome, because she is the third woman at the tomb in Mark's Gospel [Mark XVI: 1]. This reasoning, of course, is predicated on an avoidance of Luke's identification of the third woman as Joanna [Luke XXIV: 10]. Proceeding from the inference however, "Salome is usually regarded as the sister of Mary the mother of Jesus, because in John XIX: 25, four women are said to have stood near the cross, the two Marys mentioned in Mark and Matthew, the mother of Jesus, and his mother's sister." [New Bible Dictionary, p601]

Salome "married her father's half-brother Philip the tetrarch". [New Bible Dictionary, p1056] – her father being Herod Philip (son of King Herod the Great by his third wife, Mariamne II) and his half-brother, tetrarch Philip (d 34 AD) son of Herod the Great by his fifth wife, Cleopatra. Salome's mother, Herodias, was the daughter of Aristobulus (son of Herod the Great with his second wife, Mariamne I) – thereby making her the niece of her daughter's husband – who initially married Herod Philip

<sup>1</sup> Golgotha, the place of Christ's crucifixion and burial is called Calvaria in Latin, Kranion in Greek and Gulgota in Aramaic, all meaning "skull" – his death and resurrection both pointedly associated with a head (or face): the phases of the waning and waxing crescents separated by a period of 'headless interment' comprising three days

(son of Herod the Great with his third wife) and subsequently, the tetrarch Herod Antipas (son of Herod the Great with his fourth wife, Malthace). King Herod the Great had five wives.

Aristobulus (the son of Herod the Great with his second wife, Mariamne I) married Berenice I (the daughter of Herod's sister Salome). Their children included Herod (of Chalcis), Herod Agrippa I (of Judæa), Aristobulus, Herodias (mother of Salome the dancing girl) and Mariamne.

In this context it is arresting to recall that Aristobulus was the name of one of the 70 disciples chosen by Paul to become Bishop of Britain, following Joseph of Arimathea and St Simon Zelotes sometime in the 50s. He is said to have been confessor to Bran the Blessed ('father' of Caractacos) at Rome (51–? AD), returning with him to Britain long before Caractacos (58 AD). Another tradition claims he was the father-in-law of St Peter.

If, as I contend, the relevance of Salome in connection with the resurrection bears on her involvement in the beheading of the Baptist (effectively associating both 'unfaced' and resurrected lunar crescents), her pre-eminence in gaining exposure to the Shroud which Joseph of Arimathea both donated and arguably preserved, lends dramatic resonance to the presence of someone with the name of her uncle following the holy relic to Britain. The recurrence of the names of Herod's relatives with relation to the putative Shroud of Christ and the 'legend' of early British conversion, appears to concentrate attention on the authority of the resurrection accounts.

JOANNA is introduced after John the Baptist has sent disciples to ask Jesus if he is "the one who is to come" [Luke VII: 18]:

"With him went the Twelve, as well as certain women who had been cured of evil spirits and ailments: Mary surnamed the Magdalene, from whom seven demons had gone out, Joanna the wife of Herod's steward Chuza, Susanna, and several others who provided for them out of their own resources." [Luke VIII: 2/3]

Again in the company of Mary Magdalene (and Mary mother of James), Joanna reappears at the tomb on Easter morning. [Luke XXIV: 10]

The name Joanna conceals the name of John the Baptist. Cults which rose up to venerate him are known as Johannite sects.



Joanna's husband served Herod Antipas – a further connection to the Baptist (and thereby Salome). It is no coincidence that the names of these two women 'concur' in their only appearances in the Gospels. Note also that the names Joanna and Susanna both preserve a consonance with and invite incorporation by Di-Ana the moon goddess (and the variant vocalization, Janus, the two-face god poised at the pinnacle of lunar cycle to survey both arcs of Okeanos simultaneously – *ie*, twin full moons).

Again, the implication is that the resurrection is connected to the significance of baptism: a rebirth from beneath the surface of the earth (the cave-tomb of Joseph of Arimathea) or sea, where the dying crescent undergoes her crucial transformation. Corroboration resides in the speculation of Herod Antipas that Jesus might in fact *be* "John the Baptist himself; he has risen from the dead...". [Matthew XIV: 2]

'Magdala' means "place of doves" – an 'echo' of the "peace" in Salome's name. Mary of Magdala is characterized as having had seven demons leave her (a distinctly lunar subtraction). Abstruse as it may seem, this not only emphasizes the lunar nature of the women's complicity, but further resounds the interval implicit in Solomon's erection of the Temple – begun in the third year of his reign and completed seven years later (the measure between Salome-of-the-triple-goddess and Solomon-of-the-Temple neatly coinciding with the interval between waxing crescent on day 3 and half-moon on day 10, which represents the phase that gave rise to all measure). The dove, moreover, in signifying the end of the Flood, summons the related emergence of the moon from her watery sepulchre.

JOSEPH OF ARIMATHEA also plays a pointedly allusive role in the resurrection. Joseph, Mary's husband, ushered Jesus into the world of corporeality; while Joseph of Arimathea ushered him out. The same father figure, in name and function – lacking blood relation (emphasizing the female or lunar aspect of the resurrected). Not unlike patriarchs of the lunar priesthood attending the prophetic birth and demise of the sacred cycle (*cf.* another Joseph's 'coat of many colours' – or 'measures', from *passîm* conjuring "palm" or "sole", the most common units of ancient measure).

Arimathea has not been reliably identified by Biblical scholars because it represents gnosis ('mathesis' Greek for "learning" – with the prefix arguably signifying "highest" as in 'aristocracy'). Joseph of Arimathea is characterized as a wealthy member of the Sanhedrin (who refused to vote for the death of Jesus) – decidedly aristocratic.

Joseph of Arimathea was reputedly sent by St Philip from Gaul to Britain in 63 AD, according to William of Malmesbury (1125), bearing two white and silver cruets with the blood and sweat of Jesus. Gildas the Wise (516–70) supplies an earlier date of the last year of the reign of Tiberius Cæsar (37 AD). [Gildas II: 8, p302] An extinct account by Mælgwyn of Avalon (540) – quoted in 1534 by John Leland official antiquary of Henry VIII – claimed the cruets were buried with Joseph at Avalon. At Glastonbury, after being received by King Arviragus ('cousin' of Caractacos the son of Cunobelin), he purportedly founded St Mary's, "the earliest known above-ground church in the world". [Lewis, *St Joseph of Arimathea at Glastonbury*, pp24/94]

References to Joseph's mission are made by Eusebius (260–340); St Hilary of Poitiers (300–67); Emperor Theodosius (346–95); Gildas Badonicus (425–512); Gildas Albanicus (516–70); Mælgwyn of Avalon (540); St Gregory of Tours (538–94); St Augustine (600); Isidore of Seville (600–36); various Saxon charters; Nicephorus of Constantinople (758–829); Freculphus of Lisieux (825–51); Flavius Dexter; Rabanus Maurus; and Fastes; among other miscellaneous sources.

If the 'angels' who appeared to Mary Magdalene and the other women in the sepulchre, preserve a cryptic reference to the miraculous figures on the Shroud of Christ, the mystical 'cruets' purportedly interred with the remains of Joseph of Arimathea, may in fact allude to the same relic. The mission of Joseph may have been to secrete the sacred sindon of Christ safely beyond the malign reaches of both Roman and Jewish authorities, while infecting the nobility wherever he went with its incontrovertible proof of his Lord's immutable omniscience.

The Grail narratives in this respect, merely retail accounts of the holy Shroud's notoriety, as they were contrived for general circulation. Two 'cruets' disguising the twin images on the linen



composed incomprehensibly of the blood and sweat of Jesus – so that only those who had been converted by its marvellous spectacle would know what the greatest relic in Christendom even was.

As mentioned, various sects venerated John the Baptist, with extreme forms of Johannite worship sanctifying the symbol of a severed – if not an actual – head. If, as I contend, the original symbolism behind the narrative of John's beheading was the 'decapitation' of the waning phase, these sects, wherever they condescended to 'gnostic' interpretation of the alchemical *caput mortuum*, managed to elevate a mask-like phantasm in place of mere dead phases, which made them all the more ludicrous to those who preserved the essential significance. Baphomet in its strict application arguably summoned the variable 'faces' of lunar observance, source of all ancient wisdom back to the discovery of *pi* (cf. *bufihimat*, "father of wisdom").

Likewise the various sects of the Black Madonna or Black Sun venerated Mary Magdalene (who was believed to be the wife of Jesus and mother of his children), without appreciating that the antecedent cults of Isis embraced the black aspect of the underworld fork of Okeanos expressly because the waning crescent lingered there to copulate with the serpent before giving birth to the new moon. Mary's carnal proclivity combined with her dark aspect (unanimously associated with the underworld of the tomb) identifying her eternally with this 'sordid' epilogue of lunar degradation. The seven 'demons' cast from her, pointing unmistakably to waning or underworld phases – the nether aspect of a divine Marian twinship, with the Virgin Mary her immaculate complement (an enduring symbiosis from Guinevere and Guinevere all the way back to Lilith and Eve).

Both Mary Magdalene and John the Baptist, in this respect, are identified with the end of a lunation, when the waning crescent disappears from the sky and the world shivers in dark anticipation of the resurrected light. Ideally securing the connection among the innumerable secret societies and the various sects of John and Our Lady of the Light (not to mention the arcane pursuits of *magia*, *alchymia*, *gematria* and *kabbala* – cf. *kephalo*, "head"), to the deepest insights of lunar comprehension. But because the majority of these groups appear to have misplaced the

significance of their sacred symbols, the Shroud of Christ with its miraculous images has proven an expedient replacement for the palpable tradition of right seeing; supporting the rigid posture of right living with impostures of enlightenment which have severely impeded the advancement of a truly insightful epiphany, through the interminable exhibition of intransigent sectarian militancy – a petty parochial sideshow.

IT SHOULD BE appreciated that Joseph of Arimathea is said to have left Britain sometime before 63 AD, when he is believed to have returned, presumably without the Shroud. This accords with the tenuous speculation that it would reside at Edessa through the succeeding five centuries and only be restored as the focal relic of Christianity after a flood precipitated repairs to the church in which it had been secreted and largely forgotten (525 AD). Joseph is reported to have died in Britain, 27 July 82.

The Eastern Church held that Joseph of Arimathea was the Virgin Mary's uncle. While the Bardic Pedigrees of Britain trace Royal descent through King Avallach back to his grandmother Anna, reputedly the daughter of Joseph of Arimathea.

If Joseph were Mary's uncle or not, he is certain to have been an elder by the time he is thought to have journeyed to Britain. One of 70 members of the Sanhedrin, he sat as a representative of one of the ancient families of Judæa – arguably suggesting an age of something close to 50 at the time of the crucifixion (33 AD). The likelihood of his return to Britain (63 AD) would therefore seem remote. This in fact may preserve a memory of the return of his son Josephes, who had reportedly accompanied his father to Britain in 37 AD. If he and his father had ventured to Britain to escape Jewish and Roman authorities, the arrival of Emperor Claudius, Aulus Plautius and a Roman force of 40,000 into Kent (43 AD) would certainly not have reinforced their sense of security.

Presumably, shortly after this incursion, Joseph of Arimathea – having converted Arviragus and the Royal family – retreated with the Shroud to the continent, where he may have made his way to Edessa. His acolyte, St Simon Zelotes, was purportedly martyred in Britain, 10 May 44 AD – supporting the prospect of Christian persecution at the mercy of the occupation.



According to Bede (the earliest authority for the name Lucius) “Lucius king of the Britains wrote unto him [Bishop Eleutherius, 171–89 AD] a letter, desiring that by his commandment he might be made Christian”. [Bede, *Historical Works* VOL I CHAPTER IV] A footnote in the Loeb edition [p29] attributes the source of the letter as the Roman archives, and its author as the king of Edessa “whose citadel was BIRTHA (Britium)” – a reference mistaken, it would seem, for Britain.

Although this might appear to render the account of Joseph’s relocation to Britain in 37 AD as an earlier misrepresentation of the citadel of Edessa (which clearly seems an altogether more reasonable destination), it fails to adequately address the early traditions of the Eastern Christian Church – in such proximity to Syria – preserving the memory of Joseph’s advance through Gaul to Britain. In his *Annales Ecclesiastici a Christo Nato ad Annum 1198 – Ecclesiastical Annals* – (1588–1607) Vatican librarian Cæsar Baronius claimed that in 35 AD “Joseph of Arimathea, Lazarus, Mary, Martha, Marcella, their maid, and Maximin, a disciple, were put by the Jews into a boat without sails and without oars, and floated down the Mediterranean and landed at Marseilles, and thence Joseph and his company crossed into Britain”. [Lewis, *St Joseph of Arimathea at Glastonbury*, pp92/3] *The Recognitions of Clement* (second century) situates “SS. Peter, Lazarus, the Holy Women, and St Joseph of Arimathea” together in Cæsarea prior to their presumed departure – *ie*, on the coast, a considerable distance beyond the route across the mountains, from the crossroads of Megiddo to Edessa. Nevertheless, the subsequent association of the Shroud with Edessa, adds a most suggestive overtone to the consonance of Britium and Britain.

It is further crucial to appreciate that the twin ‘cruets’ of blood and sweat designate separate reliquaries rather than two jars full of an indistinguishable mixture of blood and sweat. Cursory reflection ought to expose the incongruity of ‘a cruet of sweat’, which might reasonably be collected only with the aid of a cloth. Blood likewise would dry quickly in a cruet, unless immediate steps were taken to seal the jar airtight. Which might lead to the suspicion – even among Medieval auditors of the account – that something allusive were being attested.

JOSEPH, MARY, JOHN, JESUS and their followers, it must also be appreciated, were members of a splinter faction of that most ascetic sect of Judaism, the Essenes – a gnostic enclave which esteemed ‘knowledge of the divine’, above faith. Their community at Qumran is identified in the Dead Sea scrolls as ‘the Sons of Light’, ‘the New Covenant’ and ‘the Way’. As Barbara Thiering sees it, the group “was united by its use of the solar calendar” – the Jubilee measure of 49 years. [Thiering, *Jesus and the Riddle of the Dead Sea Scrolls*, p161]

She goes on to point out, “their interest in a mathematically governed order of the universe was encouraged by their contact with Pythagorean thought, which was widely held in the hellenistic culture of the day. The Essenes were regarded by their contemporaries as following the way of life taught to the Greeks by Pythagoras (Josephus, *Antiquities of the Jews* xv: 371).” [Thiering, *op cit*, pp162/3]

The Pythagorean belief adopted by the Essenes – that the future could be predicted by determining the intervals between great events of the past and projecting the series forward – traced its deepest roots to lunar observance. Yet subsequent schools of gematrial projection turned unavoidably to scripture for their reckoning of past events – anthologies such as the Bible affording scholars the expedient of plotting the course of great events from a sanctioned canon of seminal accounts (the texts all secreting measures and numbers focal to the extraction of their solution).

Reginald Aubrey Fessenden maintained that the Pythagorean school was ultimately relocated to Britain:

“The valley of the Alizon [Elysion, or Hyperborea, east of Eden in the Caucasus valley; *ie*, Azerbaijan] was the hidden home of a great secret society, called Kabiri (Aburi) by the Ur, and Dactyli (Achali) by the Al, which for thousands of years permeated the institutions of the ancient world and in more than one era attempted to entirely control them. The society originated on the north side of the Caucasus mountains but for some reason, possibly secrecy and freedom from disturbance by Scythian raids, removed to the Alizon valley, where they remained until about 600 BC, after which they disappear.... The Kabiri had much knowledge of numbers, of geometry, and of astronomy, but their great power was derived from their knowledge of technical secrets, the making of glass, of steel, of enamels, of reducing ores, *etc.*.... The society built temples and established



mysteries,\* eg, at Delos, Samothrace and Eleusis.... The Kabiri certainly maintained records, for we have the *Acherontici libri*, to which class possibly the books of Numa belonged. They had observatories of some kind, the prototypes of the ziggurat of Babylon....”

[Fessenden, *The Deluged Civilization of the Caucasus Isthmus*, pp55/6]

\* “the word ‘mysteria’ means not simply a cult but a ‘secret’, ‘hidden’ cult [cf, ceilt], which is not manifested to all, but accessible only to the ‘initiate’” [Paul Schmitt, ‘The Ancient Mysteries in the Society of Their Time, Their Transformation and Most Recent Echoes’ [in] *The Mysteries* Edited by Joseph Campbell, p93]

They likely took their name from that of their goddess, Cybele,<sup>2</sup> the earth-mother to whom they erected cone-shaped massebas (gnomon-stones).

“The ziggurats of Babylon had horns on them, a primitive kind of transit, derived from the earlier use, for this purpose, of the horns of a bull. The peculiar bull horn ornaments of some Minoan public buildings possibly had their origin in this use and may have functioned as sun dials; they are represented as associated with the Cabeiri. No substantial advance in science or technology appears to have been made from the time of the Deluge to the break up of the Cabeiri, about 550 BC. During all this period science and technology were in the hands of this close corporation, but about 600 BC the Scythians, who had been expelled from Asia, made it impossible for them to maintain the headquarters of their organization in the Apscheron Peninsula. The attempt by Zalmoxis and Pythagoras to establish a new headquarters in Italy failed, it was suppressed throughout the Roman Empire, moved to Britain 10 BC, and disappears.” [Fessenden, *op cit*, p87]. cf, Kaviroi; Khabiru, Habiru; Khufu (Hwfw or Cheops); Kha-f-Ra (Khafre or Khefren); ‘kepha’, “head” “mountain”

Pythagoras (569–490 BC) acquired his insights from Thales<sup>3</sup> of Miletus (628–548 BC), pre-eminent among the seven sages as the founder of the first school of Greek philosophy (who *reputedly* imported his teachings from Egypt). That the life of Pythagoras, however, proves particularly allusive – essentially describing an enclave of esoteric adepts – may be gleaned from the details.

The colony of Cephallenia (cf, ‘kepha’) at Samos – initially called Melamphyllus (“having black leaves”) – was reputedly founded by Ancæus by order of the Pythian oracle, and included

<sup>2</sup> “Confirmation that the cult of Cybele flourished in Verulamium [St Alban’s, England] has recently come from an inscribed pot found twelve miles away at Dunstable”. [Branigan, *The Catuvellauni*, p75]

<sup>3</sup> Thales → tallies → *tailler* (“to cut” implying ‘divide’ or ‘measure’)

colonists from Athens, Epidaurus, Chalcis, Arcadia and Thessaly. An allusion to Melampus is detectable – the seer (and grandson of Æolus) who “took care of some young serpents whose parents had been killed by his servants, and these one day licked his ears as he was sleeping. Thereafter he understood the language of birds and could predict the future.” [The *Oxford Companion to Classical Literature*, p264] The association is supported by the fact that the brother of Melampus, Bias, has the same name as one of the seven sages (among whom Thales was pre-eminent).

According to Iamblichus, Pythagoras was born during a visit to Sidon in Phœnicia where his father acquired his wealth as a trader (in tin?), after the Pythian oracle had predicted his son would surpass “in beauty and wisdom all that ever lived”. [Taylor translation of Iamblichus, *Life of Pythagoras*, p204] In gratitude, Mnesarchus, his father, not only named the child Pythagoras but also renamed Parthenis his wife, Pythais.

The emphasis on the oracular origin of Pythagoras augments the allusion to Melampus – the serpents (representing the twin braids of Okeanos; cf, caduceus) “licking the ears” or speaking underwater to the seer “as he was sleeping” (*ie*, at night) to instil an understanding of “the language of birds” (birds approaching closer than anything else to the gods – their ‘language’ equated with flight, like letter-forms extracted from the moon) enabling him to predict the future (through a grasp of lunar measure).

On his return to Samos, Mnesarchus<sup>4</sup> erected a temple to Apollo with its inscription to Pythius. Pythagoras was given the best education and celebrated as ‘the long-haired Samian’<sup>5</sup> under the conspicuous influence of “divine inspiration”. At 18, with the appearance of the tyranny of Polycrates (551 BC),<sup>6</sup> he left Samos with Hermodamas Creophilus (grandson of the preceptor of Homer) to reside variously at Miletus with Anaximander and Thales, and at Leros with Pherecydes.

<sup>4</sup> note that ‘Mnesarchus’ incorporates ‘menes’ (“moon”) + ‘archus’ as in ‘archbishop’ or high priest

<sup>5</sup> cf, the Nazirite or untonsured proclivity of Jesus

<sup>6</sup> because Iamblichus claims Pythagoras moved to Italy at 56 in the 62nd Olympiad (528 BC) his date of birth would appear to have been 584 BC, yet Polycrates is thought to have taken Samos about 535 BC (when Pythagoras was 18) – presenting a discrepancy of some 31 years



Thales “apologizing for his old age, and the imbecility of his body, exhorted him to sail into Egypt, and associate with the Memphian and Diospolitan priests” from whom he had learned. [Taylor, *op cit*, p205] After sailing to Sidon to converse with “the prophets who were the descendants of Mochus the physiologist ...and also with the Phoenician hierophants” Pythagoras was initiated in “the mysteries of the Phoenicians, which were derived like a colony and a progeny from the sacred rites in Egypt”. [Taylor, *op cit*, p206]

From Byblos and Tyre he made a retreat to the Temple under Mount Carmelus where he remained “separated from all society” before embarking for Egypt. A remote and sparsely-populated promontory, Mount Carmel overlooks the Mediterranean not 23 miles from Nazareth, putative home of Jesus (whose Essene sect, according to Josephus, “followed the way of life taught to the Greeks by Pythagoras”). Thus we find Pythagoras gaining insights hard by the locality of those he purportedly influenced some six centuries later. Which suggests that this temple or ‘monastery’ at Carmel remained a predominant outpost of an enduring esoteric tradition over a considerable period of time.

More pregnant yet, before boarding an Egyptian ship for Egypt he is said to have fasted “in one and the same unmoved state for two nights and three days, neither partaking of food, nor drink, nor sleep”. [Taylor, *op cit*, p207] Which accords with the period between lunations when there is no visible phase in the sky – a decidedly “unmoved” or unrelieved state. This identifies the temple at Carmel unmistakably as a lunar observatory (not surprisingly, given its survey of the sea) – the Hebrew word ‘karmel’ signifying “garden land” or “fruitful land”, conveniently ‘cognate’ with the ‘garden’ of the Hesperides. [see p19]

Pythagoras spent 22 years in Egypt “in the adyta of temples, astronomizing and geometrizing, and was initiated, not in a superficial or casual manner, in all the mysteries of the Gods, till at length being taken captive by the soldiers of Cambyes [525 BC], he was brought to Babylon. Here he gladly associated with the Magi, was instructed by them in their venerable knowledge, and learnt from them the most perfect worship of the Gods. Through their assistance likewise, he arrived at the summit of arithmetic, music, and other disciplines; and

after associating with them 12 years, he returned to Samos about the 56th year<sup>7</sup> of his age.” [Taylor, *op cit*, p208] An itinerary baldly associating the focal centres of the esoteric tradition.

Back in Samos Pythagoras discovered that pragmatic folk lacked the aptitude to interpret his new “symbolical mode of teaching” prompting his relocation to Delos, Crete, Sparta and finally Croton (Calabria, Italy). The school in Samos was known as ‘the semicircle of Pythagoras’ – clearly symbolic of the half-moon, divine source of both measure and gnosis.

The Order at Croton – 600 *Cænobitæ* sharing possessions in common and bearing the stellar pentagram as their badge – became known as *Magna Græcia*. Adepts observed a vegetarian diet (like some Essenes, and much later, the Cathars) abjuring excess while investigating astronomy, divination, mathematics, music, philosophy, politics and symbolism. Their master was celebrated by some “as the Pythian [by] others as the Hyperborean Apollo [while] some again considered him as Pæon [Apollo], but others as one of *the dæmons that inhabit the moon*” [emphasis added]. He represented “whatever is anxiously sought after by the lovers of learning [*ie*, gnosis]”. [Taylor, *op cit*, pp211/3]

He had not only learned from the followers of Orpheus, Egyptian priests, Chaldeans, Magi and the various mysteries at Eleusis, Imbrus, Samothrace and Delos but also “from those which are performed by the Celtæ, and in Iberia”. [p255] Intercourse with the Celts is further attested in his ‘fabled’ accounts with Abaris, high priest of Hyperborea (*ie*, Britain) who was “carried on the dart [*ie*, lunar crescent] which was given to him by the Hyperborean Apollo, [and] passed over rivers and seas and inaccessible places, like one walking on the air”. Pythagoras “showed his golden thigh to the Hyperborean Abaris, who said that he resembled the Apollo among the Hyperboreans”. He also “received from [Abaris] at the same time the golden dart, without which it was not possible for him to find his way”. [Taylor, *op cit*,

<sup>7</sup> he left Samos at 18, spent 22 years in Egypt and 12 more in Babylon, making him 56 – which suggests Pythagoras spent 4 years in Syria and at Mt Carmel. By this reckoning he would have been 44 when Cambyes took Egypt, establishing the date of his birth as 569 BC. His purported arrival in Italy during the 62nd Olympiad (528 BC), however, still leaves a discrepancy of at least 15 years.



pp249/50] Expressly indicating that the Pythagoreans derived their lunar insights from the high priest at Stonehenge.

The reference to the golden thigh recalls the birth of Dionysus who was born “untimely” of Semele when she was consumed by the lightning of Zeus, her child’s father. Semele was “the moon” – the daughter of Cadmus, who delivered the alphabet to Greece. “But Hermes saved her six-months son; sewed him up inside Zeus’s thigh, to mature there for three months longer [echoing the three days before the new crescent appears]; and, in due course of time, delivered him. Thus Dionysus is called ‘twice-born’, or ‘the child of the double door’ [*ie*, his first birth, into darkness, is unobserved].” [Graves, *The Greek Myths* VOLUME I, p56]

Pythagoras was also noted for wearing only pure white garments – recalling the adjective used so insistently in every Gospel to describe the burial shroud of Christ. His miracles further anticipate those of Christ (*eg*, calming the seas, expelling winds and pestilence, *etc*).

His name means ‘mouthpiece of Delphi’ (or ‘of the serpent’ – Delphi originally called Pytho) – resounding his *understanding* of the focal Orphic precept that although the letters preserve the story the numbers tell the story (*mathesis universalis*).<sup>8</sup>

Delphi was the centre of the cult of Apollo. According to Diodorus Siculus (80–20 BC), Britain or Hyperborea was the location of another focal Temple of Apollo – which gave rise to the name Isle of Avalon (Avalon = Apollon). The Isle of Avalon was equated by the earliest British historians with Glastonbury – the putative destination of Joseph of Arimathea.<sup>9</sup>

Native land of Apollo’s mother, Leto<sup>10</sup> (*cf*, ‘lethe’ or “oblivion” – *ie*, in the direction of the netherworld), Hyperborea was also

8 Orpheus said “that the eternal essence of number is the most providential principle of the universe...the root of the permanency of divine natures, of Gods and dæmons” [Iamblichus, p253]

9 Joseph of Arimathea, according to a stubborn tradition among British tinsmiths, “made his money in the tin trade with Cornwall” [Lewis, *Joseph of Arimathea at Glastonbury*, p167]

10 Apollo was delivered on the ninth day of Leto’s labour (the day of half-moon) with the help of his twin Artemis who emerged first, their mother pursued at Hera’s command by the serpent Python who would not permit their birth where the sun shone (thus relegated to the under-world, in which the moon is half-submerged on day nine; twain → twin)

the sanctuary of the golden apples (*cf*, Apollo) of the Hesperides, the 28 daughters of evening (*ie*, lunar phases) whose father Atlas was condemned to hold up the world for eternity (*cf*, the twin peaks\* of Mashu). Heracles was charged by Eurystheus to fetch the apples as his eleventh labour, which involved overcoming their guardian, the terrible dragon Ladon (*ie*, ‘moonster’) whose parents were Typhon and Echidna, as were those of the Sphinx (the Sphinx, thus, a sentinel of lunar cycle). Heracles killed Ladon with one arrow (new crescent) shot over the garden wall (*ie*, the dark divide of two nights without a visible moon in the sky, between lunations – night, the ‘garden’ of harvested phases).

The apple was sacred because of the five-pointed star formed at its core when cut – the stellar pentagram of the Pythagoreans thereby identifiable as an Apollonian badge.

Independent sources trace the Pythagoreans to Britain (the name ‘Pythagoras’ meaning “mouthpiece of Delphi” – centre of the cult of Apollo); identify the Essenes as Pythagorean; situate a focal Temple of Apollo in Britain (*ie*, Stonehenge); and trace Joseph and his Essenic band of twelve (with the Shroud – literally ‘the Grail’ or ‘two cruets of Christ’s blood and sweat’) to Britain.

Subsequent British sources maintain that Arviragus, king of the Catuvellauni (and overlord of the Britons) became the first convert to Christianity in Britain (shortly after 37 AD) and that St Mary’s church at Glastonbury comprised “the earliest known above-ground church in the world”.

Although the morpheme ‘ver’ prevails among the names of Celtic leaders before the advent of the Christians, it bears noting that ‘ver’ means “spring” (*cf*, ri-ver) and that if baptism cults in

\* PYTHAGOREAN TABLE OF OPPOSITES

- 1 the limit and the unlimited
- 2 odd and even
- 3 one and multitude
- 4 right and left
- 5 male and female
- 6 rest and motion
- 7 straight and crooked [half-moon]
- 8 light and darkness
- 9 good and evil [moon and no moon]
- 10 square and oblong [day 16 and day 18 – the epogdoon]



fact preserved their rite in sanctification of the monthly rebirth of the moon from her exile in the underworld, the honorific 'ver' could conceivably signify 'anointed' implying 'initiated'.

ONE FURTHER DIGRESSION: why exactly *did* Claudius devote 40,000 troops to the occupation of Britain at this time (43 AD)? It seems ludicrous to imagine such an expenditure of imperial resource deployed to suppress tribal conflicts in a place so remote (given the demands of the Empire proper).

Two sons of Cunobelin (Cymbeline) succeeded to the kingdom of the Catuvellauni on their father's demise (40/1 AD): Caractacos and Togodumnos – with a third son, Adminios, expelled from the rule of Kent shortly before, retreating to Gaul (39 AD) where he purportedly convinced the insane Emperor Caligula to invade. Following the assassination of Caligula (41 AD) his uncle Claudius supposedly rose to the defence of the Atrebates, after their king Verica fled to Rome for help (42 AD). This tribe controlled the area south of the Thames to the west of London: present-day Hampshire, Wiltshire and part of Sussex (which includes the sacred sites of Stonehenge and Glastonbury).

This is extremely curious because Commios, leader of the Atrebates in Gaul during the Roman / Celtic War (54–51 BC), who relocated to Britain in 51/50 BC, was one of four generals of the Gallic uprising sought by Cæsar for execution. The British Atrebates consolidated their control of the south on his arrival, yet coinage struck by Commios<sup>11</sup> and later his 'son' Verica,<sup>12</sup>

<sup>11</sup> Cæsar claims that Cassivellaunos sent Commios as his ambassador to treat for terms of surrender. "So once again the intriguing figure of Commios, the ruler of the Gaulish Atrebates, emerges at Cæsar's camp. Where had he been during Cæsar's second landing in Britain [54 BC]? Certainly he was not in Cæsar's camp. The fact that Cæsar says Cassivellaunos used Commios as an ambassador suggests that he was with the Cassivellauni and that his British Atrebates might have been part of Cassivellaunos' army. Commios appears no unpopular pro-Roman ruler imposed by the Romans. He had ruled the British Atrebates for a year and they seemed happy with his rule." [Ellis, *The Celtic Empire*, p164] Commios would soon turn on Cæsar.

<sup>12</sup> as there are 96 years between the date of Cæsar's invasion (54 BC) – when Commios acted as ambassador to the British tribes – and Verica's flight to Rome (42 AD), he may have been his grandson

bear Latin characters. Apart from the incongruity of these Celtic rebels adopting the script of their mortal enemies, Verica also controlled the precise part of Britain where Arviragus is said to have received Joseph of Arimathea at that very time.

And when the Catuvellauni tribe (which submitted<sup>13</sup> to Cæsar during his invasion of 54 BC) apparently threatened the realm of the Atrebates, Verica is supposed to have fled to Rome for help – which, we are led to believe, was reflexively granted. The Roman fleet (according to accounts written fifty – Suetonius – and a hundred – Cassius Dio – years later) debarked unopposed at Richborough Kent on Pegwell Bay, with a force composed of four legions (25,000 men), followed by an auxiliary troop of 15,000 cavalry (43 AD). An apparently disproportionate demonstration of support for the 'son'<sup>14</sup> of one of Rome's four most wanted Celtic generals!

Nor is this the final incongruity. After defeating one branch of the Catuvellauni at the Medway, Aulus Plautius and his legions supposedly surrounded Caractacos and the remaining force in his oppidum fortress of Camulodunum, then respectfully paused until Emperor Claudius sailed from Rome to Massilia (Marseilles) and traversed France "partly by land and partly along the rivers" before beginning the siege.<sup>15</sup> That his progress cannot have been 'speedy' is attested by the inclusion of an elephant detachment in his train – which reportedly proved indispensable in the ensuing defeat of the Catuvellauni upstarts!

Seventeen days after his arrival in Britain, Claudius departed victorious – though "Caratacos, his family, and many of his

<sup>13</sup> Cæsar with a force of 30,000 spent less than three months in Britain exacting submission from Cassivellaunos (7 July – 26 September 54 BC) but the ensuing war in Gaul allowed the Celtic overlord to ignore the tribute, which was never paid

<sup>14</sup> coinage reveals that "three British chieftains, Tincommius (ruler of Hampshire and Sussex), Verica (king in Sussex and Surrey), and Eppillus (ruler in Kent), severally issued gold coins inscribed with their individual names accompanied by the title 'son of Commios'..." [DNB IV: 898] NB: phonetic script originated in Britain

<sup>15</sup> Diodorus records: "here, then [at Ictis], the merchants buy the tin from the natives and carry it over to Gaul, and after travelling overland for about thirty days, they finally bring their load on horse to the mouth of the Rhône [near Marseilles]." [emphasis added]



followers” managed somehow to escape to the west (the territory of the very Atrebates who had purportedly summoned the might of Rome to quell reputed Catuvellauni predations...). [Ellis, *The Celtic Empire*, p199]

Then, a year later, St Simon Zelotes was martyred in Britain (10 May 44 AD) followed seven years after that by the capture of the eastern Celtic overlord, Caractacos. He was to endure seven years of captivity in Rome before being returned home, where he is said to have followed his ‘cousin’ Arviragus as one of the earliest converts to the new Christian faith.

TOURNAI, BELGIUM (*Turnacum, Belgica*) just across the French border from Lille, was the ancestral seat of the Atrebates.

“Cæsar’s plan to invade Britain had been formed as early as 57 BC when he was fighting the Belgæ confederation. He had discovered that many of the Belgæ, perhaps several entire septs, had fled to Britain rather than submit to the Romans. These Belgæ claimed kinship with certain tribes in southern Britain who had settled there in the second century BC and maintained contact with the Belgæ on the European mainland. Some chieftains actually claimed to rule tribes with septs on both sides of the Channel. Thus he found a Belgæ chieftain named Commios of the Atrebates claiming suzerainty over a tribe of Atrebates in southern Britain.” [Ellis, *The Celtic Empire*, p145]

In 1653, workmen restoring the church of St Brice in Tournai uncovered the grave of the earliest Merovingian king, Childeric I (437–81) who reigned from 458 until the accession of his son, Clovis I (465–511). The Merovingian Franks rose, with various other so-called barbarian tribes, to contest the government of Gaul in the wake of deteriorating Roman authority following the sack of Rome by the Vandals (455).

Clovis extended their domain considerably, defeating Gallo-Romans, Alemanni and Visigoths in turn, before relocating the Frankish seat to Paris (507). In 492 he married Chrodechildus (Clotilde) daughter of the former Burgundian king Chilperic, and sole adherent to the Athanasian creed in a family of Arian Christians. Four years later, following his defeat of the Alemanni, he either converted from Arianism himself, or was baptized into the Christian faith proper. Clotilde (474–545) retreated to the Abbey of St Martin near Tours and a life of austerity and charitable devotions, following his death (511).

St Martin (316–400), patron saint of France, was born in Savaria Pannonia or *Illyricum Inferius*, the northern half of the province of *Illyricum* (about 75 miles south of Vienna in Hungary on the border with Austria).<sup>16</sup> After studying in Pavia he served in Gaul under Constantius where, the night after reputedly dividing his cloak with a poor man before the gates of Amiens, he had a vision of ‘Christ cloaked in the remnant’ (337). He founded his abbey at Marmoutier near Tours (ca 371).

Arius (256–336), the father of Arianism, was excommunicated for his ‘heresy’ (321) and subsequently banished to Illyria (325–31) by the Council of Nicæa. His creed continued to dominate the province when St Martin returned to visit his mother (340s) forcing him to defend his observance of the Athanasian creed.

Amiens, where St Martin had his celebrated vision of Christ, is situated in the heart of the original Merovingian territory – an area in northern France presently designated as Artois (after the earliest identified inhabitants, the Atrebates). The vision, which prompted his conversion and baptism, involves a cloak which is divided. The purported image of Christ appears divided on the Shroud of Turin. And the Atrebates – original inhabitants of the area in which St Martin experienced his miraculous transformation – are the same tribe which reputedly received Joseph of Arimathea and his putative cruets of Christ’s blood and sweat, into Britain precisely 300 years before.

As Edward James points out, neither did the Celts call themselves Celts nor the Franks consider themselves Franks: “the very word *Germani* is itself a Celtic word”. [James, *The Franks*, p34]

Joseph of Arimathea arguably fled from his refuge in Britain shortly after the arrival of Aulus Plautius and 40,000 Roman troops (43 AD) – but the speculation that he returned with the holy relic to the Middle East, may in fact prove premature. The fact that his hosts in Britain also maintained their ancestral seat across the Channel, afforded an ideal contingency for the relocation of the Shroud under threat – an expedient which it would have been almost unnatural to resist.

<sup>16</sup> Gregory of Tours claimed the Franks originated in Pannonia, heartland of Attila’s Huns – which is increasingly substantiated by the comparison of jewellery from Frankish graves and ornaments from Hungarian sites [cf, James, *The Franks*, p62]



Constantine (280–337) purportedly endured his fateful vision of ‘a flaming cross in the sky’ or ‘a cross on the sun’, before the signal battle with Maxentius (son of Maximian) at Milvian Bridge in Rome, 28 October 312 – which ultimately led to an Ecumenical Council at Nicæa (325), eventual baptism (on his deathbed, 22 May 337) and widespread acceptance of Christianity. It is at least notable that St Martin’s ‘vision’ occurred the very year that Constantine was baptized – the earliest opportunity after years of persecution when it may have seemed safe to show the Shroud.

Born at Naissus in Moesia (adjacent to Illyria) Constantine succeeded to the dignity of Cæsar on the death of his father (Western Augustus) Constantius Chlorus, at York in Britain (306), relocating to Gaul the following year, where he married Maximian’s daughter. On the deaths of Maximian (310) and Galerius (311) – Western and Eastern Augustus, respectively – the brothers-in-law Maxentius and Constantine met to contest the Empire (312). Shortly after Constantine’s victory he and his ally Licinius issued their edict of religious tolerance restoring both property and station to Christians – a brief reprieve, however, as the two Emperors were shortly engaged in a protracted war (314–24), with Licinius reviving Christian persecution.

Constantine, like his predecessor Diocletian, may have been innately tolerant of Christianity as a native of the Eastern Empire where it was more widespread, as from his time in Britain and Gaul (305–12). An inclination which conceivably induced those in possession of the Shroud to reveal its miraculous spectacle to the sympathetic young Cæsar before his fateful march on Rome.

Diocletian (245–313), a native of Dioclea, Dalmatia (southern Illyrium) was declared Emperor at Chalcedon, directly across the Bosphorus from Byzantium (284). Appointed Augustus by the new Emperor (286), Constantine’s future father-in-law Maximian promptly quelled an uprising of the Bagaudæ (under Victoria, Mother of Legions) and defeated the Germans on the Rhine – both in the domain of the antecedent Atrebates (equally familiar to Diocletian, where a Gallic priestess had reputedly prophesied his accession). Diocletian resigned his rule at Nicomedia (where Constantine later died), southwest of Chalcedon, retiring at 60 to his garden in Dalmatia (1 May 305). The notorious Diocletian persecution, however, proved politically unavoidable (303–6).

One of the defining characteristics of the Frankish rulers was their insistence on wearing their hair long – “the long hair that was the distinguishing mark of the Merovingian dynasty”.

[James, *The Franks*, p176] This not only recalls the ancient practice of consecration by letting hair grow<sup>17</sup> but also recollects the long hair in the image on the Shroud – a most conspicuous feature for emulation among followers purportedly converted by a glimpse of so miraculous a spectre. Given the phonological mutability of ‘m’ and ‘l’ it seems more than mere coincidence that Clovis ‘the long-haired Salian’<sup>18</sup> so resonantly reprises the antecedent of Pythagoras ‘the long-haired Samian’.<sup>19</sup>

Moreover, it is these very Merovingian overlords whom their descendants and founders of the Order of Our Lady of Sion (1099) and its celebrated military arm, the Order of the Poor Knights of Christ and the Temple of Solomon (1111) upheld privately as the proper heirs to the French throne, *by divine right*. Their role in the Crusades (1096–1291); in the suspected recovery of documents from Jerusalem (1090–1114); in cultic practices variously involving a disembodied head and the paradigm of Mary Magdalene; in the reputed secretion of the Shroud of Turin (1204–1307); and in Pythagorean or Essenic revivals (down to the pure white mantle and mandatory beard of the Templars) adds convincingly to the ‘coincidence’ of a group of Calabrian monks led by a man named Ursus, from the environs of ancient *Magna Græcia* (the school of Pythagoras at Croton), initiating the future founders on their arrival in the Ardennes in 1070 – heartland of the Atrebates and Merovingian Franks.

ALTHOUGH AUTHORS such as Henry Lincoln, Richard Leigh, Michael Baigent, Noel Currer-Briggs *et al* have elaborated on the complicity of select elements of the French aristocracy in

<sup>17</sup> personified by Enkidu in *Gilgamesh*, and known to the Hebrews as the Nazirite vow – which may be why Jesus was called “Nazarene”, given both linguistic objections against the term’s derivation from ‘Nazareth’, and the fact that the town of Nazareth is not identifiable before 135 AD [New Bible Dictionary, p819]

<sup>18</sup> the Frankish tribe of the Upper Scheldt River in Belgium which established the Merovingian dynasty (496–752) – after Merowig, grandfather of Chlodowech or Clovis – called themselves Salians

<sup>19</sup> cf, Samian → Samson the Nazirite



the secretion and preservation of the Shroud of Turin, no-one, in my view, has fully appreciated the significance of this relation. Nor have the more devoted scholars of sindonology considered sufficiently this unparalleled power of the Shroud to convert.

In one case, the secret society of the Order of Sion was founded to redress the deposition of the rightful Merovingian rulers of France, because their bloodline arguably stretches back to Jesus (the Grail representing their claim of Holy Blood, allegorically). In another case, the Grail is shown to have been the silver casket in which the Shroud was preserved (through part of its history, by the same French nobility).

It is my contention, however, that Christianity is *purely* the result of the exhibition of the mystical Shroud with its inexplicable images apparently produced by divine means. No earlier religion enjoyed so rapid and widespread a following – a consequence, in part, of the fact that Christianity represents one of the earliest cults of personality among religions. Judaism prevailed for half a millennium prior to the advent of Christianity, in contrast, without claiming any considerable influence over the adherents of existing so-called pagan cults in Egypt, Syria, Babylon, Anatolia, Greece, Italy, Gaul or Britain.

The miracle of those images on that Shroud, however, was all it took to convert the faithful among these same pagan cults, to a surer belief, in Christ. Images which were arguably the result of the interaction between aloes and uric acid, stopped when the Shroud was spread in the hot Judæan sun, after the body of Jesus had been prepared for proper burial that first Easter Sunday. Images which may not even have been visible before the sun raised their impression from the thread.

The marvel of this extraordinary occurrence provoked gradual rationalizations of resurrection and ascension, which led to the allegorized narratives of the Gospels. Jesus had unquestionably been a devout adept of the Essene observance – yet one of innumerable ‘holy men’ in Palestine at any given time throughout history – his significance, as may be gleaned from the accounts, appearing largely serendipitous. Sufficient to launch the new faith from the humblest foundation of abject penitence (for not having recognized his unmistakable divinity sooner). The Gospels, thereby – steeped in the inevitable lexicon of lunar allusions which all

esoteric cults preserved (most, unwittingly) – incorporate highly figurative accounts that appear, in essence, ‘made to measure’: a fabric shrouding an age-old corpus of calendrical observances.

Consider the evidence in an ‘angelic’ light. The conversion of Mary Magdalene at Calvary who “saw two angels in white sitting where the body of Jesus had been, one at the head, the other at the feet” [John xx: 11/12] – two images on the Shroud, one at the top, the other at the bottom. [33 AD]

Saul en route to Damascus who encountered “a light from heaven all around him” [Acts ix: 3] blinding him for three days (cf, the period of no visible lunar phases between lunations) – evanescent images of Him appearing to emanate from the cloth through some mysterious property of light. [34 AD]

Or Philip’s ministry in Samaria where converts were won “either because they had heard of the miracles he worked or because they *saw them* for themselves”. [Acts viii: 6 – emphasis added: cf, the double image on the Shroud; NB, not “*had seen*”]

The conversion of Verica or Arviragus at Glastonbury, which appears from the legends to have been almost instantaneous. [37–43 AD]

The vision which Constantine endured sometime before battle, of a flaming cross in the sky – the Shroud (whose images cross each other when folded the way it was when they originated) yet again described as the product of a flame or light. [312 AD]

St Martin before the gates at Amiens confronting the image of Christ draped in a divided cloak (after which he founded the first Abbey in Gaul at Tours) – the Shroud divided in two images. [337 AD]

And Clovis who “prayed to the Christian god on the battlefield, and was granted victory, a story which suspiciously parallels the conversion of Constantine, the first Christian Emperor”. According to Gregory of Tours, the now lost *Life of St Remigius* held that 3000 of his army plus two sisters were baptized with Clovis (St Rémy having baptized him after battle). And an extant letter from Nicetius of Trier to Clovis’s granddaughter (565 AD) advances a further glimpse into his conversion, “that Clovis had been very impressed by the *miracles* which took place by the tomb of St Martin in Tours” – where Clotilde, wife of Clovis, retired on the death of her husband [James, *The Franks*, pp121/2]. [496 AD]



All these events occurred in places and times where the need for discretion was heightened by the persecution or relative vulnerability of the early Christians – those in possession of such a powerful relic, certain to be pursued as signal instigators of the rising ‘heresy’ if their whereabouts could be detected. Thus the figurative elaboration of the ensuing epiphanies (cf. the martyrdom of Catherine before Emperor Galerius for merely proclaiming the Gospel, 307 AD). Constantine, it will be recalled, converted only on his deathbed, 337 AD.

Notably, to interject, the vision witnessed by Joan of Arc<sup>20</sup> in roughly the same vicinity as those of Martin and Constantine, involved the spectre of St Catherine (1429) – perhaps summoning the alchemical *caput mortuum*, given Catherine’s beheading.

A chronology of revelations, at any rate, which potentially augments the recorded itinerary of the Shroud:

- 33 JUDÆA *Calvary*: Joseph of Arimathea
- 34/5 SAMARIA *Cæsarea*: Joseph and Mary Magdalene
- 35 GAUL *Marseilles*: Joseph and Mary [*en route*]
- 37–44 BRITAIN *Glastonbury*: Joseph of Arimathea [St Mary’s]
- 44 GAUL *Amiens*: Josephes and Mary [*in transit*]
- 44–63 BELGIUM *Aix-la-Chapelle*: Josephes and Mary
- 63–337 BELGIUM *Aix-la-Chapelle*: CELTIC ATREBATES
- 337–70 GAUL *Amiens*: CELTIC ATREBATES
- 371–400 GAUL *Marmoutier*:<sup>21</sup> Martin of Tours  
[Abbey of St Martin near Tours]
- 400–524? GAUL *Marmoutier* [Abbey of St Martin near Tours]
- 525?–944 SYRIA *Edessa* [Hagia Sophia]
- 944–1204 BYZANTIUM *Constantinople* [Pharos Chapel]
- 1205–1349 FRANCE *Besançon*: Pontius de la Roche [St Étienne]  
*French Byzantium* – ‘home’ again after 680 years
- 1353–6 FRANCE *Lirey*: Geoffrey de Charny [Abbey of Lirey]

<sup>20</sup> the Shroud, at that point, in the care of Humbert Count of la Roche and his wife Marguerite de Charny at St-Hippolyte-sur-Doubs not 50 miles from Joan’s village of Domrémy – her meeting with Prince Charles (via Iolande d’Anjou) cross-country at Chinon delivering the Maid of Orléans, coincidentally, near the Abbey of St Martin

<sup>21</sup> also known as Marmontiers, though no information is available on the origin of either term – the prefix leading me to speculate that it may have signified ‘Mount’ or ‘Mouth’ (*ie*, ‘head’) of Mary

- 1356–98 FRANCE *Lirey*: Jeanne de Vergy widow of Geoffrey de Charny, and her son Geoffrey II [Abbey of Lirey]
- 1398–1418 FRANCE *Lirey*: Marguerite de Charny [Abbey of Lirey]
- 1418 FRANCE *Montfort*: Humbert Count of la Roche
- 1418–38 FRANCE *St-Hippolyte-sur-Doubs*: Humbert Count of la Roche and his wife Marguerite the daughter of Geoffrey de Charny II
- 1438–49 FRANCE *St-Hippolyte-sur-Doubs*: Marguerite de la Roche
- 1449 BELGIUM *Liège*: Marguerite de la Roche
- 1452 FRANCE *Germolles*: Marguerite de la Roche
- 1453 SWITZERLAND *Geneva*: Duke Louis of Savoy (son of the last antipope, who presided at Geneva) and his wife Anne de Lusignan Queen of Jerusalem
- 1453–1502 FRANCE *Chambéry*: Duke Louis of Savoy
- 1502–35 FRANCE *Chambéry*: Dukes of Savoy [Sainte-Chapelle]
- 1534 FRANCE *Chambéry*: repaired by the nuns [St Claire]
- 1535 ITALY *Turin*: Duke of Savoy
- 1536 ITALY *Milan*: Duke of Savoy
- 1537 FRANCE *Nice*: Duke of Savoy
- 1537–61 ITALY *Vercelli*: Dukes of Savoy
- 1561–78 FRANCE *Chambéry*: Dukes of Savoy
- 1578–1694 ITALY *Turin*: Dukes of Savoy [Cathedral of St John]
- 1694–1706 ITALY *Turin*: Dukes of Savoy [Guarini Cappella]
- 1706 ITALY *Genoa*: Duke of Savoy
- 17??–1939 ITALY *Turin*: Dukes of Savoy [Guarini Cappella]
- 1939–45 ITALY *Montevergine*: Duke of Savoy [BENEDICTINES]
- 1946–93 ITALY *Turin*: Dukes of Savoy [Guarini Cappella]
- 1993–7 ITALY *Turin*: Duke of Savoy [Turin Cathedral proper]
- 1997 ITALY *Turin*: Duke of Savoy [*undisclosed location*]
- 1998–2004 ITALY *Turin*: Duke of Savoy [Turin Cathedral proper]

I have taken the liberty of interpolating a critical datum which actually involves the so-called Besançon Shroud – reportedly destroyed by the French Convention, 1794 – suggesting that the Shroud of Turin may have been preserved by the de la Roche family at Besançon (in the Cathedral of St Étienne), 1205–1349. The Besançon Shroud, reportedly presented to Otho de la Roche at Constantinople in 1205, was sent home to his father, Pontius, who relinquished it to the care of Amadeus, Archbishop of



Besançon. As the story goes, a fire destroyed the cathedral in March 1349 but the Shroud wasn't consumed, merely misplaced for some years afterward before being 'miraculously' relocated.

Two shrouds supposedly returned to the same quadrant of France from Constantinople the very same year! A descendant of Pontius and Otho, moreover, married the granddaughter of Geoffrey de Charny in whose possession the Shroud of Turin first appears on the record (1355) very shortly after the 'loss' of the Besançon Shroud in 1349. That Besançon and St-Hippolyte-sur-Doubs prove so near Switzerland (50 miles to Neuchâtel)<sup>22</sup> and epicentric Sion, further invites the conflation of these data.

The father of Louis Duke of Savoy – to whom Marguerite de la Roche (being childless) entrusted the Shroud – was the first Count of Savoy raised to the dukedom: Amadeus VIII (d 1449). Which recalls the name of the Archbishop of Besançon who received the care of the Besançon Shroud from Pontius de la Roche – an ancestor of Marguerite's husband – in 1205.

Amadeus VIII of Savoy was in fact the last of the antipopes elected during the Great Schism of the West (1378–1449). With the election at Rome of Urban VI (1378) the French cardinals, who constituted a majority in the curia, countered with their own selection, Clement VII, the first of seven antipopes presiding at Geneva. Amadeus VIII of Savoy – anointed Pope Felix V (1439) – resigned to heal the Schism, ending his days a cardinal.

The Charny refuge near Troyes, Nôtre-Dame de Lirey, was erected in 1353, and consecrated three years later by Bishop Henry of Poitiers. An appropriate name given the speculation by the authors of *The Holy Blood and the Holy Grail* that the battalion of Nôtre-Dame<sup>23</sup> cathedrals arrayed in France during

<sup>22</sup> where there is a church of Nôtre-Dame

<sup>23</sup> seven Nôtre-Dames form a curious ring round their counterpart in Paris (begun 1163): Amiens (1120–69) 72 miles away; Laon (1160–1205) 87 miles; Chartres (1194–1260) 48 miles; Rouen (1202) 87 miles; Rheims (1211–1300) 83 miles; Orléans, 77 miles; and the humble chapel at Lirey (1353) 12 miles from Troyes – 92 miles distant – four of which (Amiens; Paris; Chartres; and Orléans) together with Nôtre-Dame de Delbade, Toulouse; the Cathedral of St James at Compostela, Spain; and Rosslyn Chapel in Kirkcaldy, Scotland (dedicated 1450 to St Matthew) configure a Medieval pilgrimage of antique oracular sites (cf. the seven hills of Rome and their counterpart at Constantinople or New Rome)

the twelfth and thirteenth centuries, rose to impose the majesty of Mary Magdalene on the horizons of Christendom.

The comparison of the Besançon (*Sudarium Bisontinum*) and Turin (*Sindon Taurinensis*) shrouds illustrated by Paul Vignon, clearly shows the former to be a copy of the latter. [Vignon, *The Shroud of Christ*, p65] It is certainly not inconceivable that the Turin Shroud – in the care of the Archbishop of Besançon at the time – was the one almost burned in the fire of 1349, and that the descendants of Pontius and Otho de la Roche determined, at that point, to have a copy made for future display, while the original was retired to their private care.

Exhibited for the first time 'some years after' in the chapel at Lirey, the copy would be identified by Bishop Pierre d'Arcis<sup>24</sup> of Troyes in a letter to Pope Clement VII of Avignon (antipope) in 1389, as "a work of human skill" – an assessment reportedly corroborated by the Bailiff of Troyes. In referring to a period of prior exhibitions, Bishop d'Arcis hearkened back to a time "thirty-four years or thereabouts" earlier, establishing a date for the copy's introduction about 1355 – two years after the erection of Nôtre-Dame de Lirey and a year before its consecration by Bishop Henry of Poitiers. That Geoffrey de Charny would die four months after the consecration, at the Battle of Poitiers (where King John II was taken prisoner) presents a curious coincidence given the considerable distance between Lirey and Poitiers – ie, why consecrated by the Bishop of Poitiers?

Robert of Geneva, Pope Clement VII (1378–94) – first of the seven antipopes of the Great Schism of the West – was the nephew of the stepfather of Geoffrey de Charny II, (curator of the Shroud until 1398) while the seventh antipope, Amadeus VIII first Duke of Savoy, Pope Felix V (1439–49) was the father of the man who would inherit the Shroud from Geoffrey's daughter about 1453, Duke Louis of Savoy.

<sup>24</sup> Arcis-sur-Aube, 15 miles from Troyes, in the vicinity of Lirey, may have been the origin of the appellation Jeanne d'Arc, given recent suspicions that she might in fact have been Jehanne the illegitimate daughter of Queen Isabeau and Louis Duke of Orléans brother of King Charles VII (whom the Maid of Orléans was instrumental in having crowned at Rheims) – her putative brother Jean d'Orléans Count Dunois (1403–68) having defended the fortress of Orléans with a dwindling force until she arrived and routed the English



It appears that Marguerite de la Roche (*née de Charny*) had determined to relinquish the Shroud to the care of the Papacy, just as her future counterpart the Duke of Savoy would decide in 1983. But the Great Schism drew her allegiance to the fathers of the western or French curia, because an enigmatic residue pervaded the issue of the Shroud. Images of Christ's mortality might conceivably revive the age-old Arian heresy – making any other decision on her part more tenuous.

One further conjunction worth reiterating is the name of the man who agreed to exhibit the Shroud in 1898 when Secondo Pia captured its image for the first time on film – King Humbert – the namesake of Marguerite's husband, Humbert de la Roche. Suggesting that the Counts of la Roche were in fact related to the House of Savoy (founded by Humbert Whitehands).

THE EPIPHANY OF ST MARTIN, which reportedly materialized over the gate at Amiens, presents a remarkable parallel to the secretion of the Shroud above the gate to the city of Edessa, Syria. The portrayal of its erection at Edessa on the so-called Hampton Court icon (deriving from about the seventeenth century) might however conflate two very old legends: its elevation at Amiens witnessed by Martin; and its subsequent removal to Edessa.

It seems preposterous to me that anyone devout enough to revere such a relic might be presumed to have given the slightest consideration to exposing the Shroud to the elements above the gate to a city! A likelier prospect being the figurative gate to the City of God perhaps (*ie*, the sanctuary arch of the chancel or high altar penetralia) – though even this would run the risk of exposing a priceless conduit of faith to the desecration of intruders.

Thirty miles up-river from the inlet of the Somme – navigable to Channel traffic – Amiens rises from the site of Samarobriva seat of the Celtic Ambiana (of the Belgæ confederacy), crowning one of two routes to Britain used by Mediterranean venturers. Crossing-points further east up the coast to present Belgium – at Boulogne, Calais, Dunkirk, Ostend and Flushing – comprised more commercial routes. Naturally protected, Amiens was long a secure terminus of debarkation for southern British passage – the tribes of the Belgæ confederacy controlling Celtic intercourse

with Gaul for at least 300 years. An expedient place to secrete the Shroud – with allies of the Atrebates, whose territory abutted that of the Ambiana in Gaul – during the invasion of Britain by Claudius and his massive force (which staged from Calais).

The authors of *The Holy Blood and the Holy Grail* cite the tradition that Mary Magdalene remained in the south of Gaul until she died “either at Aix-en-Provence or Saint Baume”. [p362] Yet the fact that Joseph of Arimathea and his disciples reputedly made their way to Britain raises the question of why she might have settled so far from her ‘court’. Unless the tradition concerns Aix-la-Chapelle (Aachen) in the Venn foothills of the Ardennes between Belgium and Germany – heartland of the Atrebates and subsequent capital of Charlemagne (768–814). His cathedral (rebuilt by Emperor Otho III in 983) reportedly preserved the robes of the Virgin and swaddling clothes of her child at the Nativity, as well as the “scarf” Jesus wore at the Crucifixion – exhibited every seventh year. Aix-la-Chapelle, moreover (like Amiens), was long a centre of textile manufacture – inspired perhaps by the early presence of the sacred Shroud.

Vetera, as it was known to the Romans, lay 175 miles beyond Amiens – a safe remove from the massing Imperial legions in Gaul (at the fringes of the Empire, yet within the bounds of the Celtic domains secure from the pagan menace across the Rhine). It appears at least plausible that Josephes may have crossed the Channel to Amiens soon after the invasion (44) where Mary Magdalene awaited him, and with the help of their Atrebathe converts, removed the Shroud to Aix-la-Chapelle (future seat of the Holy Roman Empire) where they remained until her death.

Much later, as the Germanic hordes began crossing the Rhine in increasing numbers, it was arguably returned to Amiens where Martin, a legionary under the command of Constantius II, had the good fortune to witness its exhibition – precipitating his conversion, and ultimately the foundation of the first Abbey in France. Or was it in fact Martin and Constantius who secured the Shroud from impending Germanic threats, on the baptism and death of Constantine the Great, secreting it (with help from devout descendants of the Atrebates) at Amiens where it could be ferried readily across the Channel to further sanctuary should the need arise! Constantine's baptism unquestionably bolstered



the spirit of Christianity sufficiently to occasion wider display of their unimpeachable proof.

St Martin (considered among scholars of the Culdee church, the brother of Conessa mother of St Patrick) had reputedly established a church at Canterbury – in addition to various so-called Kilmartin in Scotland – prior to the foundation of his Abbey near Tours (371/2). [cf, Elder, *Celt, Druid and Culdee*, p116] Alcuin or Albinus (735–804), architect and superintendant of Charlemagne's celebrated *Schola Palatina* (Palace School) at Aix-la-Chapelle from its inception in 782 until 796, was a native of York, who, after establishing a network of secondary schools throughout the Frankish domain, earned as his reward from the King, the abbacy of St Martin's. Under his guidance the so-called Carolingian minuscule was introduced to the world from the abbey as the standard hand for copyists in all *scriptoria*.

Constantius – who would come to rule the entire Roman Empire (350–61) – it bears noting, was the second son of Constantine the Great, born a year after Martin, at Sirmium, Pannonia. Which might suggest a closer bond between him and his ever-so-slightly elder cohort from Pannonia, the future saint (and eventual curator of the Shroud). Hard to envision the son of the first Christian Emperor and the patron saint of France – from the same province of Illyria – together in Gaul *without* an intimate connection. His father, Constantine, it bears repeating, had arguably known the location of the Shroud from the time of his momentous introduction to it sometime between 307 and 312 – a reminiscence his sons were undoubtedly nourished on from youth.

Exhibition of a fourteen-foot length of linen, moreover, would prove logistically challenging *unless* hung on high – conveniently recalling the Passion – against a pillar for support. Which may have contributed to the erection of such imposing towers during the inspired era of the Gothic cathedral.

SPECULATIVE THOUGH these insights may be, the possibility that the Shroud of Turin might have spent its first five centuries in France integrates a number of independent legacies nicely: the legend of Joseph of Arimathea at Glastonbury; the visions of Mary Magdalene, Paul, Arviragus, Constantine, Martin, Clovis

and Joan of Arc; Pythagorean gravitation to Britain; Pythagorean discipline of the Essenes; gnostic observances of the cults of John the Baptist and Mary Magdalene; Merovingian 'divinity'; Grail chivalry; Templar repatriation of the Shroud to its 'home' in France; western monasticism; the Carolingian Renaissance; Gothic masonry; and most indelibly, the stupendous saturation of almost the entire western world in voluntary conversion to a singular faith in Christ.

The conversion factor of the Shroud alone effected one of the most momentous transformations in history. A continuous tradition of lunar observation and celestial notation extending more than 20,000 years – responsible for the development and diffusion of script, iconography, literature, law, religion, music, geometry, architecture, astronomy, agriculture and husbandry – was summarily superseded and effectively eclipsed by the spectre of its miraculous images. Lunar sects beyond the influence of the new faith were increasingly compelled to submerge beneath the swell of Christian observances, surviving where they could, as gnostic cults and secret societies devoted to the preservation of a more esoteric tradition than the rites of the new religion. But gradually the significance of their precepts grew ever more obscure to successive initiates until the insights they sustained were essentially lost and the age-old tradition sacrificed to history as the grasping supplication of primitive superstition.

The esoteric insights which Jesus himself witnessed and strove to explain were occluded by something plainly inexplicable – elucidations, however covert, displaced by the incomprehensible – images on a cloth too compelling too undeniable to dismiss (palpable in a way his teachings were not). The movie in place of the book – allegorical refinements of language transfigured to the commonplace of image, requiring neither literacy nor insight to behold. Blind faith resurrected on the visible remains of a man who preached the immanence of the invisible. Just as he could never countenance the blindness of those around him (like the Pharisees) who professed to be devout – despite their righteous indignation – Jesus would be utterly mortified by 'the ritualized avoidance of the ancient insights' passing for his faith, a mass deception in his name which has managed to inter everything he held sacred and resurrect the illusions he strove to demolish.



#### A NOTE ON THE GRAIL FAMILY

THE LINEAGE OF GRAIL HEIRS convoked by the authors of *The Holy Blood and the Holy Grail* involves a relatively late cell of the 'veristocracy' – that putative diffusion of lunar priests who preserved the secrets of lunar measure and their notation at least as far back as the Upper Palæolithic Age. Jesus, who numbered himself among the adepts of this esoteric tradition, adhered to a Pythagorean investiture of the sacred scriptures: plotting the ancient calendrical allegories in a 49-year cycle known as the Jubilee measure (seven 'weeks' of years). The antecedent Hebrew 8-year measure of 99 months had precipitated the evacuation to Canaan of an earlier 'meddlesome' sect (under Abram) from the ancient 'veristocratic' centre in Sumeria; their introduction of the 7-day measure – predicated on the trick of 'resting on the seventh day' twice a month – presenting too radical a revision of the prevailing 6-day measure of the Sumerian enclave (*cf.* p41).

Religion, it must be appreciated, was rigourously calendrical (sun and moon, the primitive gods) before the advent of the modern cults of personality – the measures and mnemonics employed through the ages to rationalize lunar and solar cycles, underlying the scripture and ritual of all ancient observances.

But with the miraculous appearance of the Shroud of Christ, everything changed. The belief that Jesus could only have been the son of God gradually dawned on the keepers of the Shroud who proceeded to perfect substantiating narratives (preserving unremittingly lunar mnemonics, however) to reinforce the claim and augment aristocratic exhibitions of the mystical relic. Their Pythagorean – or Druidic – precepts, likewise, would inevitably become sanctified in the process.

The Medieval heirs of this Cult of Witness integrated the lunar legacy of the 'veristocrats' with the angelic inheritance of the secreted Shroud to effect a species of allegory on which were spawned innumerable fraternities and societies devoted to the preservation of esoteric insights exceeding the ethical revelations of exoteric Christian theology. Known today as the Grail legends, these allegories preserve a distinct cognizance of the focality of lunar symbolism in their narratives – antecedent 'veristocratic' spectres resounding throughout the entire cycle.



The Grail was said to be “a stone of the purest kind...called *lapsit exillis*. By the power of that stone the phoenix burns to ashes, but the ashes give him life again. Thus does the phoenix molt and lose its plumage, which afterwards is bright and shining and as lovely as before.” An unmistakable allegory of the death and resurrection of the moon whose phases might be accounted as an addition and subtraction of ‘plumes’ (waxing and waning crescents resembling a feather – the feather symbolic of flight, directing association with the heavens).

*Lapis ex caelis* signifying “stone from the heavens” is cognate with the so-called Philosopher’s Stone which preserves a relation to the ‘veristocratic’ tradition of Pythagoras, founder of the second school of philosophy in Greece – after that of his mentors from Miletus, Thales (628–548 BC) and Anaximander (610–547 BC).

The Grail knights are said to extend their services incognito “wherever a land loses a lord” – ‘veristocratic’ diffusions largely unrecognized because the benefactors comprised a class of divine administrators (“the Grail selects only *noble* company”) whose proficiencies both technical and prophetic recommended them to the surviving elders. Reliance on a common language (eg, Sumerian) or script (eg, cuneiform) – not to mention a shared absorption in celestial mechanics – made the adoption decidedly less intrusive.

“Hear now how those called to the Grail are made known. On the stone, around the edges, appear letters inscribed, giving the name and lineage of each one, maid or boy, who is to take this blessed journey. No one needs to rub out the inscription, for once he had read the name, it fades away before the eyes.” The letters of the alphabet are traced from the lunar perimeter – each inscribing a shape or sighting plan for an individual phase, which, when it has been ‘read’, fades away to admit the spectre of the succeeding night’s phase. The names of the letters (as with antecedent lunar mnemonics such as the names of the Olympian gods or Zoroastrian host) prove alternately male and female to preserve their order in memory through ‘marriage’.

But in addition to such clear lunar underpinnings (antecedents of which permeate scripture back to the earliest Sumerian tales), the legends link the Grail symbol to the Crucifixion – a pointed reference to the Shroud of Christ. The rock on which the Church

is founded is lunar cycle; the ‘keystone neglected by the builders’ (the seventh day) representing an indictment of the imperfect 6-day cycle of the Babylonian measure (the 7-day week proving the cornerstone<sup>25</sup> of the improved Hebrew measure); and the death, and resurrection of Jesus three days later, according with the interval between waning and waxing crescents of consequent lunations, when no moon is visible in the sky. Yet the legends identify a dove (Magdalene) “winging down from Heaven” on Good Friday with “a small white wafer” (unleavened bread signifying nothing rising) which it deposited on the Grail, to nurture resurrection. [all quotations in this appendix from Baigent / Leigh / Lincoln, *The Holy Blood and the Holy Grail*, pp309–14; cf, *God’s Shadow*, pp24–40; *God’s Wand*, pp87–94]

Neither ancestral nor secular but a divine lineage exceeding blood (cf, Abraham’s willingness to sacrifice Isaac), the Grail family did not merely embrace the putative heirs of Jesus and Mary Magdalene in Gaul, but every ‘veristocrat’ converted by the vision of the Shroud (discovered by the Magdalene), to a new faith in Christ. Christ the ‘veristocrat’ who proves, on the strength of the inexplicable Shroud alone, inimitably divine.

Henry Lincoln and his co-authors cite a Kabbalistic premise to the Grail legends, which purportedly afforded adepts a transformational nexus to altered states of consciousness. The conceit that psychological illumination is at the root of esoteric insights, however, presents a conspicuously degenerate interpretation of the arcanum, which proves relatively modern (like the alchemist who labours diligently over his alembic). Their equivocation of Kabbala with such arguably transformative practices as yoga or Zen Buddhism advances an indiscriminate New Age consensus about essentially intellectual constructs which I believe precludes all hope of meaningful reduction.

Symbols such as the cube or the truncated pyramid, for instance, summon calendrical antecedents in the cube of Ut-Napishtim’s ark (120 cubits on all sides, divided – like the Sumerian ‘week’ – into six decks:  $120 \times 3 = 360 + 6 = 366$ ) and the 91-step pyramid at Chichen Itza (432 AD) whose platform at the top accommodated

<sup>25</sup> “It was the stone rejected by the builders that proved to be the keystone” translated variously in the Good News Bible as “the stone the builders refused is become the head stone of the corner” [PSALM CXVIII: 22]



a day of worship to round out the year –  $91 \times 4 = 364 + 1 = 365$ . Kabbala proving essentially a syncretic operation of literacy and numeracy in concert – the figurative or poetic facility for turning language into image and image into language simultaneously, devoted to the secretion of celestial measure.

The Grail represented a rock because of the lunar focus of its adherents, while it further identified the Shroud which preserved the *sang réal* of the indisputable King among lunar adepts, Jesus the Christ. The authors of *The Holy Blood and the Holy Grail*, reconcile the dichotomy between ‘rock’ and ‘blood’ with a stereo view of their own: the bloodline of Jesus; and the womb of Mary Magdalene (into which his ‘blood’ was received) – relegating ‘the rock’ to the detached significance of a gratuitous symbol. Although they recognize that it has something to do with the ‘rock’ on which the Church was founded, their hypothesis fails to identify what it was and why a rock might have held such crucial significance for Jesus and his sect. Nor have they accounted for the miraculous presentiment of the Shroud.

If Mary Magdalene indeed removed to Gaul with Joseph of Arimathea – given that she is recorded as having discovered the Shroud, that it was procured by Joseph of Arimathea, and that there are no traditions of either the apostles or their disciples having preserved it – it seems ludicrous, considering its significance, to assume that she might have left it behind. And if the Shroud were the Grail, as I contend (extrapolating from the hypothesis of Noel Curren-Briggs), its security would become the cardinal concern of all those exposed to its holy mystery – purely a bloodline of devoted converts preserving the sacred blood of the Redeemer.

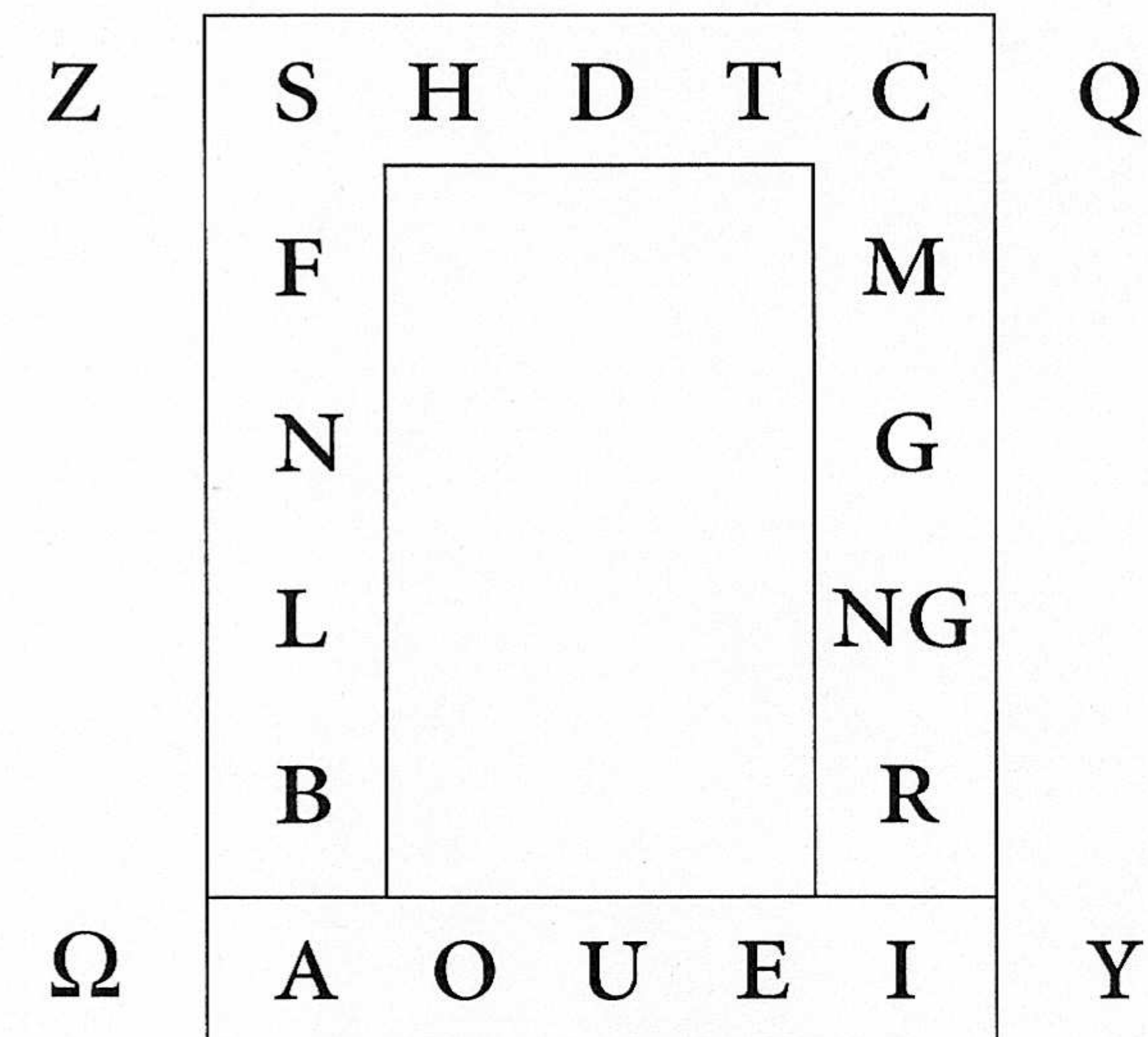
That the Shroud turns up in 1355 in the care of a family whose relations revere the Grail, sanctify Mary Magdalene and claim Merovingian descent, should not be peremptorily dismissed by Shroud scholars as mere coincidence, given the discoveries of Baigent, Leigh and Lincoln.

Another arguable blindspot in their work, however, occludes this putative bloodline of Christ – latent in France five full centuries – rendered potent only through a union with barbarians. The authors’ assertion that marriage and paternity might in fact have made the incarnation of Jesus more complete, resounds

the tenet of Arius with no little irony, given that Clovis, founder of the Merovingian dynasty, distinctly appears to have adopted the opposing orthodox Athanasian view of the Trinity.

The Shroud of Christ irrevocably altered the ‘veristocratic’ succession, which ultimately appears to have been submerged at last in the swell of arcane revivals precipitating the Renaissance. Adepts and sceptics alike increasingly preserved every last letter of the ancient insights they could assemble, without, it seems, any surviving inkling of the meaning they incorporated. Secrets eclipsed by the sententious authority of a landed succession whose territorial ambit far exceeded the compass of their esoteric predilections. Lords, however, who recognized a relic of indisputable divinity when they saw it.

Thus the Shroud and its evanescent implications supplanted the command that a sound comprehension of lunar mnemonics long held – the arcane absorptions of the jostling aristocrat displacing the esoteric insights of the increasingly irrelevant ‘veristocracy’.



The Beth-Luis-Nion alphabet elaborated in a figurative ‘trilithon’ as the Boibel-Loth calendar – the cornerstones as ‘resting-places’ configuring doubled counts:  $ss = z / cc = q / ii = y / aa = \text{OMEGA (larger o)}$



## VERISTOCRATIC KEY OF KEPHALLENIA

THE ISLAND OF KEPHALLENIA, commanding the entrance to the Gulf of Corinth, emerges from the Ionian Sea just north of the 38th parallel aside its much smaller sister isle of Ithaca. Legendary home of Odysseus, Ithaca extends north of the Gulf about a quarter the length of Kephallenia, east across a narrow strait. Samos, capital of Kephallenia, surveys a secure harbour on a parallel directly adjacent to the entrance to the Gulf.

Samos – the island in the Ægean Sea which legend identifies as the home of Pythagoras – is situated coincidentally just south of the 38th parallel off the west coast of Anatolia (known during the Classical Age as Ionia). Iamblichus claimed that Ancæus was commanded by the Pythian oracle at Delphi to establish a colony at Samos to be called Cephallenia, composed of colonists from Athens, Epidaurus, Chalcis, Arcadia and Thessaly – which would suggest that the island of Samos in the Ægean comprised a colony of Kephallenia of the Ionian Sea.<sup>26</sup> Modern authorities, conversely, contend that Ionians from Anatolia established colonies in the seven major Ionian Islands, from which the Ionian Sea ultimately came to be named. While the editors of the *Atlas of Ancient and Classical Geography* distribute the islands among the Dorians (Corcyra, Paxos, Leucas and Cythera) and Æolians and Achæans (Kephallenia, Ithaca and Zacynthus). [p32]

The name Ancæus was common to two of the Argonauts: one the son of Lycurgus of Tegea, Arcadia<sup>27</sup> (or son of Poseidon) and steersman of the Argo; the other a Lelegian<sup>28</sup> of Samos. Iamblichus claims Ancæus lived in Samos on Kephallenia and was a son of Zeus. The Attic orator Lycurgus (4th century BC) was a member of the Eteobutadæ or hereditary priesthood of Poseidon Erechtheus (Erechtheus being the father of Creusa who gave birth to Ion, son of Zeus – her husband Xuthus ultimately

<sup>26</sup> *Cephallenia* is employed here to distinguish the 'colony' on the island of Samos in the Ægean Sea from the island of *Kephallenia* in the Ionian Sea

<sup>27</sup> the elder brother of Lycurgus, son of King Aleus, was Cepheus; while the city of Tegea is situated very near the source of the river Alphæus

<sup>28</sup> the Leleges were early inhabitants of the Ægean littoral, Pherecydes of Leros identifying them as the aboriginal Carians whose territory included Samos, Miletus and Leros (although Hesiod puts them in Locris in central Greece, near Delphi, suggesting migration to Anatolia)

credited as the legendary progenitor of the Ionians, by having adopted him). Creusa was also the name of the wife of Æneas (preceding Lavinia), mother of Ascanius – and thereby great-grandmother of Brutus (effectively associating the Ionians with the Trojans and Britain; cf, Ænean → Ionian).

Procris, another daughter of Erechtheus, after being deserted by her husband Cephalus, removed to Crete where she was seduced by Minos. Notorious for his pursuit of nymphs, Minos had greatest difficulty curbing his desire for the moon-goddess Britomartis of Gortyna in southern Crete, who was known as Dictynna in the western part of the island. Cephalus ultimately received the Teleboan island of Kephallenia for his support of Amphitryon of Thebes (father of Iphicles brother of Heracles, the 'twin' fathered by Zeus) in defeating the Teleboans. The uncle of Ion by marriage, Cephalus was destined to leap to his death from Cape Leucas (at the head of the island of Leucas north of Kephallenia) into the sea – not unlike the demise of waning crescent – by the Temple of Apollo of the White Rock (*ie*, luna; Leucas likewise signifying "white").

Procris encounters her reflection in the eldest daughter of Thespius (or Thestius) the Athenian Erechtheid and close neighbour of Amphitryon of Thebes. Thespius and his wife Megamede (the daughter of Ameus) had 50 daughters, each of whom slept with Heracles while he was in Thespiæ hunting the lion of Cithæron – except for one who remained a virgin until her death. The 49 Thespiads gave birth to 51 sons – twins by the eldest (Antileon and Hippeus) and the youngest. Which preserves a mnemonic of the *octaeteris* or 8-year (99-month) calendar, like the myths of the 50 Danaïds, Pallantids and Nereids.<sup>29</sup>

<sup>29</sup> the 8-year (99-month) lunisolar cycle of 5 twelve-month plus 3 thirteen-month years comprises 49 months of 29 days (1421) plus 50 months of 30 days (1500) or 2921 days for the entire cycle – the synodic equivalent for eight years amounting to 2923.5282 days ( $29.530588 \times 99$ ); the solar equivalent, to 2921.9376 days ( $365.2422 \times 8$ ). One mnemonic for this calendar is presented in the tale of the grandchildren of Agenor (or Chnas) king of Tyre: the 50 daughters of Danaüs, king of Argos, having been instructed by their father to kill the 50 sons of his brother Ægyptus who had pursued them to Argos from Egypt with hopes of matrimony (the marriage of male and female months preserving the mnemonic of lengthy sequences). All but Hypermnestra complied with their father's



Erichthonius king of Athens, by comparison, was considered half-serpent half-man because he was the product of Hephæstus his father's premature ejaculation onto the thigh of Athene which she flicked disdainfully to the ground accidentally fecundating Gaia or Mother Earth. Erichthonius, considered by Graves "perhaps an expanded form of Erectheus" [*The Greek Myths* VOL I, p99], was raised by Aglauros daughter of Cecrops "the first king to recognize paternity" [*op cit*, p97] and like Erichthonius, a son of Gaia held to be part-serpent part-man. The serpent-man, like the scorpion-man in *Gilgamesh*, represents the priest-king who comprehends the secrets of lunar mechanics, the cult of dragon-slayers who had cracked the language of the underworld python. Recognition of paternity depends upon an understanding of the importance of copulation to procreation – sperm germinal to conception – highly conspicuous in this myth. It is notable in this respect, that Cecrops gained the throne through his wife Agrauros daughter of Actæus the first king of Attica (*ie*, original kingship memorialized as passing through the female line to the first man to recognize paternity and thence through the male line – Cecrops followed by Erichthonius and his Erechtheid descendants such as Thespius).

Herse (the youngest of the three daughters of Cecrops), taken forcefully by Hermes, bore him two sons: Cephalus and Ceryx. It should go without saying, the recurrence of cognates in close relation among these variant myths invites a reconsideration of the topical and topographical details they subtend (*eg*, Agrauros / Aglauros; Herse / Hermes; Ion / Io; Cephalus / Cepheus *etc*).

The term 'Ionian' is first encountered in the works of Æschylus (*d* 456 BC), derived arguably from the interminable wanderings of Io, tormented daughter of Inachus,<sup>30</sup> river-god and first king

instruction: her suitor Lynceus, the sole survivor among the sons of her uncle Ægyptus. Her sisters were consequently condemned to Hades to labour incessantly filling with water a jar with holes. The 49 victims – representing the 29-day, or male, months – in effect 'marry' their murderers in Hades (*ie*, the underworld where the new month begins). The 100-eyed Argus guarding Io likewise memorializes the *octæteris*.

<sup>30</sup> Inachus is cognate with Okeanos (in metathesis) the braid of celestial streams surrounding the earth, out of which Io the moon-goddess rises in the form of a heifer (cognate with the sacred cow and bull as distinct symbols of lunar cycle)

of Argos (though Argus was also the name of the hundred-eyed herdsman Hera had watch over Io after she'd been transformed into a heifer). Consonance with the Argonauts and Anceus (*cf*, Achæans ↔ Okeanos) is conspicuous; while another Argos, distinct from the famous Mycenean centre near the east coast of the Peloponnese, is situated in Amphilochia at the eastern end of the gulf whose entrance is just north of Cape Leucas. Io first removed to Dodona just north of Argos Amphilochicum in flight from Hera's gadfly (before retracing the route of the Argonauts north and east to Colchis, or Æa – modern Georgia), thereby lending her name purportedly to the Ionian Sea.

Argos in the Peloponnese was the chief shrine of Io the horned moon-goddess, according to Robert Graves. [*The White Goddess*, p255] Io was changed into a white heifer by Zeus to hide her from his wife Hera; while Zeus curiously also transformed himself into a bull to seduce Europa and father Minos (who would summon a white bull from the sea on assuming the throne of Crete). His wife Pasiphæ would subsequently bear the Minotaur after coupling ingeniously with her husband's divine white bull – a sustaining symbol of lunar cycle: white like the moon (*alba*); with horns representing waxing and waning crescents, the beginning and end of lunar cycle (*aleph* – or *alpha* which is cognate with *alba*, showing that it was derived from something clearly white – and *tau*: the beginning and end of the alphabet introduced by an uncle of Minos, both signifying "bull").

Europa (sister of Cadmus, who reportedly introduced the alphabet to Greece), was the daughter of Chnas (Agenor to the Greeks), king of the Phœnician city of Tyre. Cognate with 'Enki' (in metathesis) – the Sumerian elemental god of water (also known as Ea) credited with the origin of script – 'Chnas' further harbours an echo of 'Inachus'. Europa the daughter of Chnas became queen of Crete while Io the daughter of Inachus would ultimately settle in Egypt as the moon-goddess Isis, mother of Epaphos (equated with Apis the divine bull of Memphis), after attempting to evade the gadfly following her flight to Dodona – variously at the source of the river Hybristes in the Caucasus (where Prometheus was chained), Colchis, Tarsus, Joppa, Media, Bactria, India, Arabia and Ethiopia. A circuit, presumably, of 'veristocratic' outposts. 'Io' echoes 'Ea' and 'Æa' – not to mention



‘Ion’ – while the name of Io’s husband in Egypt, Telegonus, also appears to resound the name of the Teleboans who originally held Kephallenia before Ion’s uncle Cephalus won it.

According to Theopompus, a variant etymology preserved by Strabo traces the term ‘Ionian’ back to Ionius, king of the island Issa north in the Adriatic Sea (where the Dorians are thought by some to have entered, and the Argonauts to have returned from Colchis to Greece). A third signpost leaning persistently north for an origin of the term ‘Ionian’, toward the Illyrian coast.

The Ionian dialect of the Achæans is conventionally thought to have been displaced by that of the Dorians throughout southern Greece sometime before 1100 BC, with the Ionians removing from Argos and surroundings in the Peloponnese, to the west coast of Anatolia, to establish Ionia. Minos and his brothers Rhadamanthys and Sarpedon are said to have quarrelled over the son of Apollo and Deione (or Areia or Theia), Miletus being forced by Minos to leave Crete when the young boy sided with Sarpedon. Miletus removed to Caria in Anatolia to establish the city and kingdom of Miletus (displacing the giant Asterius and his father Anax who ruled over Anactoria as it was then called). Curiously, the husband of Europa and stepfather of Minos and his brothers was also named Asterius. Note that the son of two moon gods displaces a *giant* king whose name signifies “star” (sovereignty of the moon pointedly eclipsing that of the sun).

Dione (cognate with Diana the Latin Artemis, twin of Apollo) was the mother of Aphrodite goddess of love, who in turn was the mother of Æneas (and Eros or Cupid). Aphrodite embodied attributes also common to Astarte, Phœnician moon-goddess, while being associated with Cyprus and the southernmost of the seven major Ionian islands, Cythera – between Crete and the Peloponnese. Unfaithful Aphrodite and her lover Ares would ultimately be snared in a net by her husband Hephæstus and justly exposed to the ridicule of the gods.

The term for “net” in Crete was ‘dictyon’, the moon goddess Britomartis being rescued by Artemis from the nets of fishermen after plunging into the sea to escape the advances of Minos. “Artemis [thus] deified Britomartis under the name Dictynna; but on Ægina she is worshipped as Aphæa, because she vanished; at Sparta as Artemis, surnamed ‘the Lady of the Lake’; and on

Cephallonia as Laphria; the Samians, however, use her true name in their invocations.” [Graves, *The Greek Myths* VOL 1, p299]<sup>31</sup> This not only succinctly associates the islands of Ægina, Samos, Kephallenia and Crete with the cult of the moon-goddess, but also extends the influence to the isle of Britain both in the name Britomartis and through the epithet ‘Lady of the Lake’ anticipating the lunar guardian of the Arthurian legends. These are, further, all places visited by Pythagoras (including Hyperborea / Britain) except for Ægina, which in his itinerary (see p17) substitutes Delos, the island midway between Samos and Ægina. It is worth adding that the earliest recorded maps of the Mediterranean are said to have been produced by Anaximander (610–547 BC) and Hecataeus (550–500 BC) both from Miletus where Pythagoras (569–490 BC) was reportedly first introduced to the secrets.

Zeus,<sup>32</sup> it bears noting, was saved from being eaten by his father Cronus by his grandmother Gaia who spirited the babe to Lyctos in Crete where he was secreted in the cave of Dicte. Third son of the Titans Cronus and Rhea, Zeus was thus the first Olympian to take his place in the heavens (*cf.* waxing crescent), his five elder siblings all having been consumed at birth by their jealous sire – three sisters: Hestia, Demeter and Hera; and two brothers: Hades and Poseidon. This accords with three days and two nights of no moon in the sky between lunations (the brothers of Zeus both also characterizing ‘submergence’: one in the underworld; the other in the sea). It is further notable that after the Titan gods

<sup>31</sup> *Cephallonia* is a variant spelling generally employed in English maps for the island of Kephallenia

<sup>32</sup> Zeus was born “at dead of night on Mount Lycæum in Arcadia, where no creature casts a shadow”; interpreted by Robert Graves as a reference to “noon on midsummer day” or variously – because no trespasser on Mount Lycæum was allowed to live – the precinct of the dead who never cast shadows. A moment’s reflection, however, should reveal that the interval of two nights without a moon in the sky is clearly the only time no shadow may be cast (apart from storms or eclipses), a period particularly suited to the epithet ‘dead of night’ (*ie.* when the moon appears to have died). Which accords perfectly with the explanation for the consumption of the elder siblings of Zeus. Mount Lycæum is pointedly situated in Arcadia, source of the river Alphæus, the underground stream (*cf.* alpha denoting the first night in a new lunation when the moon is absent from the sky and presumably confined in the underworld stream of Okeanos). [*The Greek Myths* VOL 1, p43]



were at length dethroned by the children of Cronus, the males were summarily banished to Britain.

Crete is also the scene of the seduction of Hera by her brother Zeus disguised as a cuckoo. Their wedding night – lasting 300 years (signal lunar interval) – is spent at Samos where Hera was born. Yet she is characterized as the twin of Zeus who was born on Mount Lycæum, Arcadia (though evidently older legends fix his birth in Crete).<sup>33</sup> The two dominant Olympian Gods of Light tracing a distinct link from Crete to Samos.

THE ENTANGLEMENTS OF MYTH, as becomes evident, prove distinctly forbidding without the recognition that names draw attention to places. Names of characters which suggest others connected with the same places – such as: Cepheus elder brother of Lycurgus father of Ancæus who is enlisted to settle a colony of Kephallenia on Samos; and Cephalus husband of Procris daughter of Erechtheus, who receives Kephallenia as his spoil of war – amplify the putative design of these associations.<sup>34</sup>

Yet who might such geocentric insights have addressed during the ancient era? Particularly concerning such distant outposts as Samos and Kephallenia. Who among the ancients frequented these places sufficiently to appreciate the implications involved? Nothing in the story of Britomartis, for instance, appears of significant benefit to fishermen or traders; neither intimation of fertile banks or favourable lanes (let alone warnings of pirates or unfavourable winds) to warrant commemoration for commerce. And before maps, putting names to places as far removed

<sup>33</sup> Lycæum in Arcadia and Lyctos in Crete share the common prefix 'lyc-' which most scholars including Graves equate with "wolf", despite their agreement that 'leuc-' signifies "white". Given the particulars of his birth – "dead of night", absence of shadows, first surviving [phase] of three 'brothers' – the legends in fact appear to preserve a lunar relation with 'white' in the names of these high birthplaces of Zeus (not to mention that of the steersman of the Argo, Lycurgus – the moon figuratively directing the Argonauts to the land of the Golden Fleece of Ares).

<sup>34</sup> Edmund Leach's explanation: "It is common to all mythological systems that all important stories recur in several different versions.... Another notable characteristic of mythical stories is their markedly binary aspect; myth is constantly setting up opposing categories: 'I am the Alpha and the Omega, the beginning and the end, sayeth the Lord.'" [*Genesis as Myth*, pp7/8] – counterpoints of over- and under-world entirely eluding him

as Kephallenia and Samos, may only have rung recollection among a notable handful of 'worldly' geomancers whose knowledge of the details alone distinguished them as sage.

Noting that Homer nowhere explicitly calls Ithaca an island, A. E. H. Goekoop advanced the theory that Homeric Ithaca may in fact have been located on Kephallenia.<sup>35</sup> Both the imposing size of the island of Kephallenia and its natural harbours invite doubts that mighty Odysseus might have remained content for long presiding over the more exposed and considerably inferior island of present-day Ithaca to the east. And if Goekoop was right, the focal memories of Homer and Pythagoras conveniently assume a signal relation to a common locale intimating "head" or "height" (not unlike the prefix 'ari-' in 'aristocracy').

The distinction of the terms 'Kranion', 'Calvaria' and 'Gulgota' with respect to the lunar significance of the crucifixion and interment of Jesus (as noted on page 6 – 'skull' as *buried* faces or phases), is intriguingly augmented by Edmund Wilson:

"Allegro, for example, had made a good deal of what he calls "a little document" in which, he says, occurs a Semitic word which must underlie the significant name Cephas given by Jesus to Simon Peter. (*Kefa*, the Aramaic for *stone*, is translated into Greek as *πετρος*.) \* "The Essenes," says Allegro, "deemed it a rather 'special' word, since it signifies one having the ability to read men's minds through their faces." Therefore, Peter is an Essene 'overseer,' and he is the first to recognize Jesus as the Messiah." [*The Dead Sea Scrolls 1947-1969*, p166] \* *petros*: a stone prime in detecting 'Christ's' absence (no phase) [see p4]

In other words, 'kephalo' in Greek which means "head", may be equated with the Aramaic for "stone". And a stone which enables one to "read faces", clearly conforms to the presentiment of the gnomon-stone erected to measure time – signal blazon of the putative lunar priesthood or 'veristocracy', that intrusive 'elite' conspicuous to history through such consonant nominations as: the Kavairoi or Kabiri (secret society of the Caucasus and Anatolia); the Khabiru or Habiru of Abram in Canaan; Pharaohs Khufu (Hwfw or Cheops) and Kha-f-Ra (Khafre or Khefren) of Egypt; and the Keftiu (Egyptian designation for the Cretans), to name the most prominent. The common prefix 'kepha' returning us inevitably to Kephallenia.

<sup>35</sup> *Ithaque la Grande* (1908: Athens) – belatedly translated into English by Wim Bras, Harold van Garderen and Manolis Pantos (1995)



Coins from Kephallenia (ca 450 BC), bearing initials Η for Hemibol on one side, κ for Kranion<sup>36</sup> on the other, conveniently supply a Pythagorean etymon for the name of the place where Jesus was reportedly crucified. Since the Essenes were known to Josephus as Pythagoreans, this substantiates to some degree, the speculation that Jesus may have been an Essene (and thereby a Pythagorean).<sup>37</sup> It also fortifies the association between the terms 'kepha' and 'kranion'.

That Kephallenia was a focal Pythagorean enclave may be attested by: the colony established by Ancæus on Samos where Pythagoras was reputedly born; and the relocation of the famous school of Pythagoras almost directly across from Kephallenia at Croton, Italy. Fessenden identifies this school as a remnant of the Kabiri of Elysion (cf, Sion) driven from the Caucasus Valley sometime around 600 BC – or about the time that Pythagoras appeared. It also bears noting that, following 38 years abroad, Pythagoras reportedly returned to Samos at the age of 56 – recalling the signal lunar measure of so-called Metonic cycle.

DICTYNNA IS IDENTIFIED as the daughter of Zeus and Karme (daughter of Euboulos son of Karmanor and Demeter).

Karmanor, according to Pausanias, purified Apollo after he killed the Pytho. Another source makes Britomartis or Dictynna the daughter of Phoenix (son of Agenor, and thereby a brother of Europa and Cadmus) and Kassiepeia (daughter of Arabios). [Antoninus Liberalis XL]

Carmanor – styled variously by Graves a “servant of the moon-goddess Car” and “a title of Adonis” [*The Greek Myths* VOL II, pp385/166] – is identified as a son of Dionysus and Alexirrhoë.

<sup>36</sup> Kranion (also Crane or Cranii) was a town at the eastern extremity of the natural harbour on the south side of the island of Kephallenia

<sup>37</sup> Their calendar is conventionally identified solely as a sun calendar, despite the fact that a year divided into months is properly described lunisolar, or that the Essenes observed a 49-year cycle (7 ‘weeks’ of years): “The Essene sect had a special calendar which differed from the traditional Jewish one. This was solar, and based on a year of twelve months of thirty days each, with an extra day at the end of every quarter [364]. Each Sabbath had its own sacrificial hymn, supposed to be recited in rotation by seven “chief princes,” who are thought to have been archangels of the kind that the Essenes so prominently featured.” [Wilson, *The Dead Sea Scrolls* 1947–1969, p210]

The conspicuous lunar aspect of Car, Karme and Carmanor lends further insight to the nature of the temple on Mount Carmel to which Pythagoras retreated before proceeding to Egypt (see p16). It bears repeating that the Hebrew word ‘karmel’ signifies “garden land” or “fruitful land” consonant with the Garden of the Hesperides (the 28 daughters of evening who clearly represent the phases of the moon). Mount Carmel is further situated not 35 miles south of Tyre in ancient Phoenicia, home of Agenor’s offspring Europa and Cadmus (cf, Carmus).

Europa, spirited across the sea on the back of Zeus disguised as a white bull (with a telltale black streak between his horns – the dark interval between waning and waxing crescents), was set ashore and ravished by her captor (transformed into an eagle), at Gortyna in southern Crete. Thus her children by Zeus – Minos, Rhadamanthys and Sarpedon – were conceived at the place where Britomartis or Dictynna presided as moon-goddess. “According to Hesychius (*sub* Carten), ‘Gortys’ stands for *Carten*, the Cretan word for a cow”. [Graves, *op cit* VOL I, p297]<sup>38</sup>

Dictynna, likewise fathered by Zeus on Karme at Kaino Crete, was later pursued by Minos tirelessly for nine months before leaping into the sea and being rescued in the net. If we allow that she was the daughter of Phoenix, Minos would have been her first cousin. The lunar resonance of Karme is compounded by the obsession of Minos with one moon-goddess (Dictynna) while married to another (Pasiphæ; whose name “according to Pausanias [iii. 26. I], is a title of the Moon” — Graves, *op cit* VOL I, p297), not to mention his own lunar / bovine beginnings.

While Robert Graves clearly recognized the lunar focus of innumerable myths, it bears emphasizing that he failed to distinguish the crucial predicate of lunar phases underlying their elaboration, apparently indifferent to the pivotal insight of the moon’s absence from the sky during the two nights and three

<sup>38</sup> the likelihood that the word ‘Crete’ is cognate with ‘crescent’ is here fortified by its relation to ‘carten’ – bull as lunar symbol because its horns represent waning and waxing crescents – the island of Crete emphatically bovine, to judge from the frescoes of bull-leaping youths and the preponderance of bull-mating myths (compounding the legend that the alphabet – meaning “house of bull” – was reputedly imported to Thebes by Cadmus during the search for the moon-goddess Europa, his sister kidnapped by Zeus disguised as a white bull: *alpha* = *alba*)



days separating waning and waxing crescent (which gave rise to the concept of a serpent who dwells beneath the sea, confining, impregnating and ultimately consuming the waning crescent, on the birth of the new moon). As a result, many of his attempts at explaining the myths prove disconcertingly strained.

The suggestion that Britomartis, 'the lady of the lake', presents an unmistakable clue to 'veristocratic' or Pythagorean diffusion to Britain (and not merely an antecedent to Arthurian legends), may be supported by a reading of the myth of the arrival of Brutus, in relation to her Cretan derivations. According to Geoffrey of Monmouth, Brutus is directed by Diana, a moon-goddess, "beyond the setting of the sun, past the realms of Gaul [to] an island in the sea, once occupied by giants [a reference to the builders of Stonehenge]...now empty...a second Troy". [*The History of the Kings of Britain*, pp46/7] His audience with Diana occurs on the island of Leogetia,<sup>39</sup> two days and a night beyond the court of Pandrasus (at Athens). Crete appears some 175 miles from Athens, making the speed of their crossing – if the myth refers to Crete – 5 miles an hour (over 36 hours).

Leogetia projects its resonance in the name of Arthur's father-in-law, Leodegan, ruler of the focal city of Carmelide in Britain, and father of the lovely Guenevere. And Carmelide, as becomes obvious, echoes Carmel (not to mention Karme and Carmanor). Brutus also put into port at the mouth of the Loire, very near Carnac with its imposing avenues of megaliths extending almost a kilometre – a monumental reflection of the moon-goddess Car inspiring from their erection.

Finally hearken back to Erichthonius the product of premature ejaculation from Hephæstus against Athene's thigh, glancing to fecundity in the bountiful folds of Gaia's unguarded womb. The child was given by Athene to Aglauros<sup>40</sup> (eldest daughter of King Cecrops of Athens, Gaia's son), whose youngest sister Herse became the mother of Cephalus after Hermes had his way.

<sup>39</sup> note the consonance of Getia (in Leogetia) and Keftiu – the term used by the Egyptians to refer to Cretans – the island, further, fairly saturated in lunar lore, to present a highly conspicuous seat for Diana (especially for mariners seeking directions); cf, Milesian Gætulia, *Book of Invasions*

<sup>40</sup> her mother Agrauros illustrating that metathesis signifies a *relation* of counterpoints – not unlike over- and under-world streams of Okeanos

Thoth god of the underworld – the Egyptian equivalent of Hermes<sup>41</sup> – was credited with the invention of writing and just measure. 'Hermes' means "pillar", summoning an image of the gnomon-stone facilitating apprehension of *stoicheia* (a series of *elemental* characters comprising the alphabet). Thus it is the son of the inventor of letters – Cephalus ("head") – who is memorialized as having assumed possession of Kephallenia. Which strongly suggests that the island may have been focal to an alphabet cult concerned with just measure (cf, Pythagoras).

And the third daughter of Cecrops – thereby a maternal aunt of 'veristocratic' Cephalus – was named Pandrosos.

King Pandrasus of Athens, the father of Ignoge wife of Brutus, resides further in the name Pandragon, who with the help of Merlin, assumed the likeness of the Duke of Cornwall to ravish the Duke's wife Ygernia (cf, Ignoge), begetting Arthur. The myths seem to be drawing a line not only from Elysion, Samos, Carmel, Crete and Egypt via Kephallenia and Carnac to Carmelide, but also from the moon-goddess (Karme, Europa, Britomartis, Diana) through Cadmus, Cephalus, Pythagoras, Pandrasus, Brutus and Pandragon to Arthur.

The inclusion of Pythagoras in this 'line' may not be as incongruous as it might at first seem: aspects of his 'life', such as a title for a name ("mouthpiece of the serpent") and his age on returning to Samos (56, the Metonic interval), suggesting that the influential figure of Pythagoras could in fact comprise a 'veristocratic' paradigm – no less than those in whose mythic company he is lumped. The fantastic accounts of his intercourse with Abaris the arch-Druid – 'head' of an arguably co-eval sect devoted to script and measure which likewise failed most conspicuously to leave written records – support the inference.

The date given by Fessenden for the relocation of the Kabiri from the Caucasus Valley (around 600 BC) – which roughly coincides with the introduction of the Pythagoreans – moreover,

<sup>41</sup> Hermes is considered one of history's five great *magicians* together with "Persia's Zoroaster, Rome's Numa Pompilius, Thrace's Zalmoxis, [and] Babylon's Buddha" – *magi* (Persian); *sapientes* (Latin); *philosophes* (Greek); *Brachmanes* (Indian); *gymnosophistes* (Indian); *Chaldaeos* (Babylonian); *Drydas* or *Druids* (Celtic); *sacerdotes* (Egyptian); *prophetes* (Cabalists) all presenting ancient antecedents for the term 'veristocracy' [Walker, *The Woman's Encyclopedia of Myths and Secrets*, p566]



conforms to Velikovsky's theory of a period during which three extensive cataclysms appear to have rearranged the ancient world (747, 702 and 687 BC). [*Earth in Upheaval*, pp159–64] The subsequent rise of five 'new' religions preserving traces of antecedent beliefs – Zoroastrianism (630); Judaism (586); Buddhism (533); Jainism (6th c. BC); and Confucianism (520) – supports the possibility that the Pythagoreans represent another of the shards of this arcane tradition cast on the cataclysms into a restored mosaic of esoteric elaborations. Thus the significance behind the recovery of Orphic insights at such 'veristocratic' centres as Mt Carmel, Egypt and Babylon before the celebrated school of Pythagoras removes from Samos (via Sparta, site of the Orphic oracle of Demeter Chthonia, and temple of Artemis/Britomartis where the moon-goddess is memorialized as 'Lady of the Lake') back near the familiar outpost of Kephallenia, to Croton.

NOTE Anax king of Anactoria (or ancient Caria) and father of the giant Asterius [see p46] proves not only cognate with Anak father of the giants – the Amalekite, Hittite, Amorite, Jebusite and Canaanite identified as their descendants – known collectively as the Nephilim (cf, Rephaim) [*Numbers XIII: 29–33*] but also with Enoch eldest son of Cain and founder of the first city, which was named after him (cf, Anactoria). And Enoch is cognate with Enki, Sumerian elemental god of water and god of wisdom, reflected further in Enoch the descendant of Seth, credited with the invention of writing (to transmit the heavenly – ie, lunar – revelations he received).

The giants were the offspring of the Watchers (or lunar priests) and the daughters of men – the earliest descendants of those who had recognized the origin of conception from their study of lunar cycle. Their colonies reportedly dominated Palestine when Abram and the Habiru arrived from Ur. A calendrical sect identified as giants because they had divined their insights by tracking the cycle of the moon with megaliths – men who were apparently tall enough both to erect the giant stones and to have the gods 'whisper the secrets in their ear'. The Habiru, in contrast, represent a subsequent sect which had perfected a measure that better rationalized lunar and solar cycle (the *octaeteris*).

Thus the myth of Miletus son of Apollo removing from Crete to displace the descendants of giants, appears to acknowledge the existence of similar colonies in Anatolia – such as the oldest excavated city of Çatal Hüyük (6500–5600 BC). And the name of Anak's kingdom – Anactoria – proves suspiciously consonant with Anatolia (preserving further resonance with Çatal Hüyük – 'atal-huyu'). The son of Anak – Asterius the giant – moreover, had a namesake in Crete (the husband of Europa), intimating that the original Cretans were likewise Enochorians.

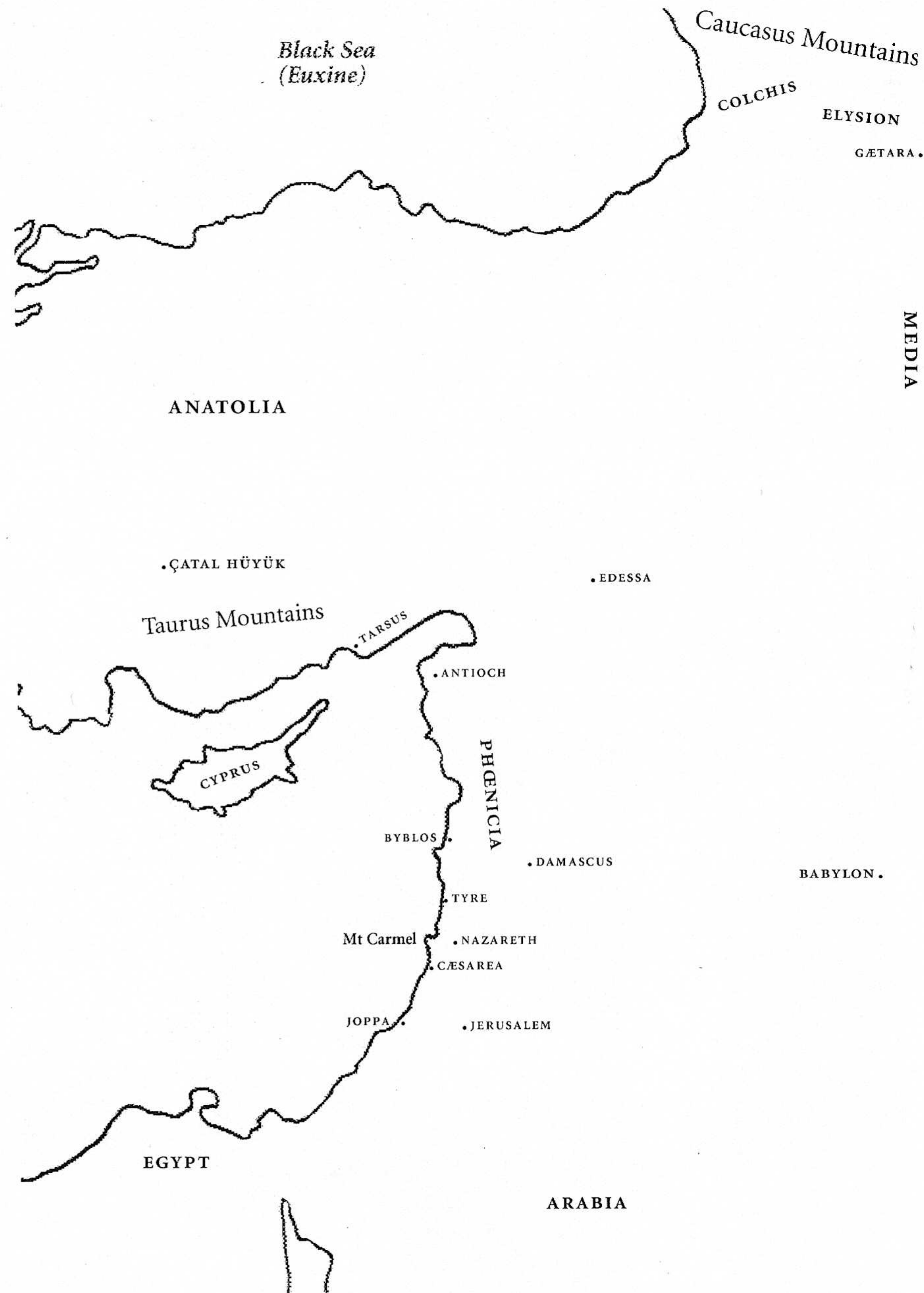
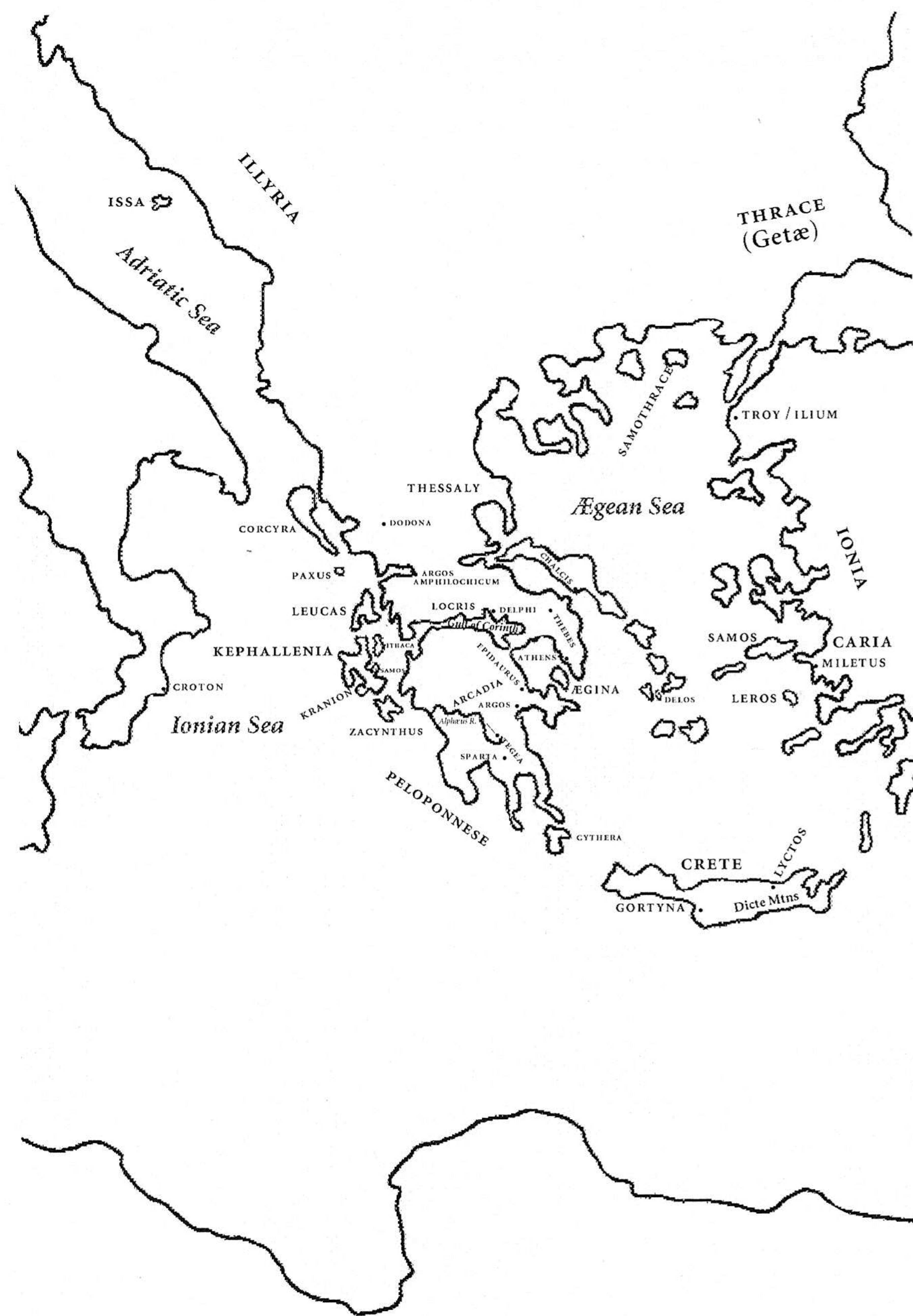
Miletus, it bears repeating, was home to the first philosophers – Thales and Anaximander (cf, Anax) – whose opposing ontological views (DYNAMIC THEORY OF PRIMAL MATTER: a single mutable element – 'behind multiplicity is unity' – vs MECHANIC THEORY: innumerable elements interacting) were effectively combined in the teaching of their illustrious pupil, Pythagoras of Samos (the one and the many). His descent from the chthonic Watchers is memorialized in the Philosopher's Stone, a figurative survival of the 'veristocratic' megalith.

The Egyptians identified the Watchers as Urshu who originated in Ta-Ur (cf, Taurus Mountains) – both terms incorporating the conspicuous morpheme denoting 'city'. And although the rise of the original city-culture – as propounded in *God's Wand* – may be located in the Caucasus isthmus, it bears noting that the colonial outpost in Anatolia known as Çatal Hüyük, also appears to present a signal compound of Ta-Ur.

Which brings us back to Ancæus the Lelegian (see p42) and counterpart to his fellow Argonaut, Ancæus of Tegea. Ancæus is said to have established the colony of Cephallenia on Samos, the northernmost island in Caria. The Leleges were identified by Pherecydes of Leros as the aboriginal Carians whose territory included Samos, Miletus and Leros. Yet the myth of Miletus identifies the autochthonic Carians as the giant Anactorians.

The name 'Ancæus', it should be abundantly evident, expands that of the giant king, Anak – the Watchers and their colossal offspring clearly seminal to the islands of Samos and Kephallenia (not to mention Crete). 'Car' in 'Caria' signifying "moon-goddess", it should be even harder to avoid tracing the Pythagorean secrets inland to the painted shrines of Çatal Hüyük (north of the Taurus Mountains) and beyond to the rugged cradle of the Caucasus.







## CHRONOLOGY

- BC 933–722 Israel: Kingdom of Israel resulting from the northern Hebrew revolt which split the state into two kingdoms
- 933–586 Israel: Kingdom of Judah
- 900 Italy: appearance of Etruscans
- 900–396 SPARTAN CIVILIZATION
- 814 Phoenicia: Carthage (Kharkhedona) founded by colonists from Tyre
- 810–750 Israel: ministry of the Old Testament prophet Joel
- 800 Italy: Etruscan alphabet
- 800 Greece: *Odyssey* and *Iliad* compiled by Homer
- 800–700 Greece and Italy: studies of Attic and Etruscan vases begun in 1896 by Giuseppe Folgheraiter, indicate an inversion of the earth's magnetic field in Greece and Italy during the eighth century (the last of several such global reversals, to date)
- 800–600 Greece: colonization of the Mediterranean by Greeks
- 800 – 300 AD 'Axial era' during which religious and political distinctions of the modern period were established [Karl Jaspers]
- 776 Greece: series of Olympiads begun (the same year legend attributes to Greek adoption of the Phoenician alphabet); cf. Folgheraiter's conclusion of magnetic inversion
- 760–550 Israel: age of the prophets
- 760 Israel: ministry of the Old Testament prophets Amos and Jonah
- 760–722 Israel: ministry of the Old Testament prophet Hosea
- 760 Italy (Cumæ): earliest Greek colonization of Italy, Bay of Naples
- 753 Italy: Rome founded by Romulus
- 750 Iraq (Mesopotamia): *Synchronous History* compiled, describing successive boundary disputes between Babylonia and Assyria from 1600–800 (with Kinglists)
- 750 Greece (Boeotia): Hesiod arguably composes his *Theogony*, an epic 'history' of the Greek gods
- 747 Europe: catastrophic climatic eruption evident from studies of tree-rings and pollen samples
- 742–687 Israel: ministry of the Old Testament prophet Micah
- 740–700 Israel: ministry of the Old Testament prophet Isaiah
- 721 Israel: Assyrian occupation of the Northern Kingdom reducing Israel to a single tribal dependency, Judah
- 715–687 Israel: ministry of the reformer Hezekiah – seeking to unify the Jewish faith in a focal shrine (at Jerusalem) and 'purify' the legacy of the Chosen People by discarding the majority of 'unreformed' fertility rituals (which led, according to John Allegro, to a "new philosophy of racial and religious exclusiveness") [*The Chosen People*, p33]
- 712–663 Egypt: Dynasty xxv
- 702 Europe: second catastrophic climatic eruption of the millennium
- 700 Ionia: electrum coins issued in Lydia
- 700 Italy: Latin alphabet
- 689 Iraq (Mesopotamia): the city of Babylon razed by the Assyrians under Sennacherib, marking the eclipse of the Babylonian Empire
- 687 Europe: third and worst catastrophic climatic eruption of the millennium, witnessing widespread earthquakes, rapid melting of glaciers, concomitant raising of water levels and the subsequent submergence and destruction of untold settlements [cf. *Earth in Upheaval*, pp159–64]
- 664–612 Israel: ministry of the Old Testament prophet Nahum (somewhere between these dates)
- 663–525 Egypt: Dynasty xxvi
- 660–583 Iran: Zoroaster (Zarathustra, Zardusht) [according to the Parsee tradition]
- 640 Israel: ministry of the Old Testament prophet Zephaniah
- 640–609 Israel: ministry of the reformer Josiah
- 628–548 Ionia (Miletus): Thales – mentor of Pythagoras – founder of the first school of Greek philosophy, who reportedly brought the geometrical rudiments with him from Egypt
- 626–587 Israel: ministry of the Old Testament prophet Jeremiah
- 625–538 Iraq (Mesopotamia): Second Babylonian or Chaldean Empire rising from the ruins of the Assyrian Empire
- 621 Israel: *Book of Deuteronomy* published
- 612 Iraq (Mesopotamia): fall of Nineveh and the Assyrian Empire (rise of Media and Chaldean Babylonia)
- 610–547 Ionia (Miletus): Anaximander, the philosopher who laid the foundation of ontological relativism for Heraclitus (both among the earliest writers of prose in Greek); he also produced the first Greek map of the world
- 605 Israel: ministry of the Old Testament prophet Habakkuk
- 605–535 Israel: ministry of the Old Testament prophet Daniel



- 600 France (Marseilles): Phocæan colonists from Ionia found the Greek port of Massilia – Phocæa and Cume (home of the reputed colonists of Cumæ near Naples) no more than 75 miles north of Samos, home of Pythagoras
- 597 Israel: deportation of Jewish aristocracy from Israel at the hands of Nebuchadnezzar (ultimately 4600 men in three separate campaigns: 597, 587, 582) [Jeremiah LII, 28–30]
- 593–570 Israel: ministry of the Old Testament prophet Ezekiel
- 587 Israel: ministry of the Old Testament prophet Obadiah
- 586 Israel: Chaldean King Nebuchadnezzar destroys Jerusalem and the first Temple, deporting most of the inhabitants of Judah (an indigenous population of perhaps a quarter million, according to John Allegro, reduced to 20,000)
- 586–538 Iraq (Mesopotamia): Babylonian exile of Israelites (which effectively consolidated the Judaic unification envisioned by Hezekiah)
- 583 Iran: death of Zoroaster at the hands of invading Turanians
- 575 Israel: *Books of Kings* compiled (the first practical illustration of history as ‘philosophy teaching by example’, affording historical examples of the disasters besetting the Hebrews after deserting their religion)
- 569–490 Ionia (Samos): Pythagoras, founder of the second school of Greek philosophy – advancing a doctrine that the basis of the universe should be sought in numbers and their relations; his name meaning “mouthpiece of Delphi”
- 563–483 India: Siddhartha Gautama, founder of Buddhism
- 562 Iraq (Babylon): death of Chaldean King Nebuchadnezzar allowing King Cyrus of Anshan and the southern Persian Achæmenians (rulers of ancient Elam before the Medians took control) to rise against the Medes, Chaldeans and Lydians in the establishment of their Persian Empire
- 550 Iran: Cyrus defeats Media founding the Persian Empire and paving the way for the return of the Jews to Judah
- 550 Israel: *Book of Isaiah* compiled in Babylonian exile
- 550 Ionia (Miletus): birth of Hecataeus, the first Greek historian to winnow truth from legend (*Genealogies*); said to have produced the second Greek map of the world
- 550 Greece: publication of the lost *Massiliote Periplus* employed by Greek navigators to venture beyond the safe confines of the Mediterranean Sea to the Pretanic Islands
- 546/545 Ionia: Cyrus conquers Lydia reducing the Asiatic Greeks from democratic to autocratic rule

- 538 Iraq (Mesopotamia): Cyrus [→ Koreish] takes Babylon
- 538–532 Israel: Israelites return to Judah under the Persians
- 530 Iraq (Babylon): adoption of the *octæteris* (8-year or 99-month calendar)
- 510 Italy (Croton, *Magna Græcia*): Pythagoras of Samos moves to Italy to establish his conservatory of arcane knowledge (philosophical, mathematical and astronomical), the badge of the Order a stellar pentagram
- 432 Babylon: adoption of the *enneadecateris* (19-year or 235-month calendar) and date of Meton’s discovery of the 18.61-year or 235-lunar-month Metonic cycle
- 323–283 Egypt: rule of Ptolemy I Soter, founder of the Alexandrian Library (50,000 scrolls at his death)
- 315 Greece (Athens): Zeno of Citium, Cyprus founds the Stoic school of philosophy, promoting universal brotherhood
- 310 Egypt (Cyrene): birth of Callimachus one of the first to produce bibliographies – *Pinakes* (*Tables*) – of ancient writings (and possibly head of the Alexandrian Library)
- 300 Egypt (Alexandria): Euclid issues his *Stoicheia* or *Elements*
- 300 Israel: *Books of Chronicles*, *Ezra*, and *Nehemiah* compiled (evidently by a single author)
- 279 Greece (Delphi): invasion by a confederacy of Celts led by the Boii who proceed directly to Delphi where they kill the Pythia, steal the Delphic treasury and summarily depart for Anatolia (establishing Galatea) without apparently claiming any further spoils of conquest
- 238 Israel: Plant of Righteousness established – the Essene cult of Pythagorean adepts seeking to predict future great events by calculating intervals between past great events (using a 49-year calendar comprising 7 ‘weeks’ of years)
- 198 Israel: Seleucid dynasty established (Syrian Greeks)
- 168 Israel: edict of Seleucid King Antiochus Epiphanes prohibiting observance of Jewish practices
- 168–63 Israel: revolt of the Maccabees (sons of Judas ben Mattathias Hasmon) against the Seleucid Greeks
- 142 Israel: Simon Hasmonæan recognized as High Priest and leader of Judah, establishing independent Hasmonæan rule until the Roman intrusion (63 BC), and Herod’s reign in 37
- 140 Israel (Qumran): occupied by Essenes
- 130 Israel: *Book of Esther* compiled
- 125 Israel: *Book of Maccabees* compiled by a devout Sadducee aligned with the Hasmonæans



- 103 Israël (Qumran): Judas the Essene acts as prophet
- 70–19 Italy: Publius Virgilius Maro; shrinking from publicity, Virgil leaves the *Æneid* unfinished at his death with instructions to burn the manuscript
- 63 Israël: Palestine becomes a Roman province under Pompey
- 59 BC – 17 AD Italy: Livy, national historian of Rome
- 58–52 France: Julius Cæsar conquers Gaul
- 55/54 Britain: Julius Cæsar crosses the Channel in 55 BC with two legions (10,000 men), returning a year later with five legions and 2000 cavalry (in 800 ships) to subdue the Celtic Catuvellauni tribe under Cassivellaunos – his campaign interrupted by an uprising in Gaul under Vercingetorix of the Arverni
- 47–30 Egypt: reign of Cleopatra VII
- 46 Italy: Julius Cæsar adds 67 days to the calendar (between 29 November and 1 December) to reconcile the discrepancy between astronomical and civil dates, making the year 445 days long
- 45 Italy: Julius Cæsar introduces the Julian calendar of 365-day years with a leap year of 366 days every fourth year
- 44 Italy: Julius Cæsar assassinated (15 March)
- 37–4 Israël: Herod the Great, King of Judæa (appointed king by the Roman Senate three years earlier) marking the end of independent Hasmonæan rule
- 31 BC – 14 AD Italy: reign of Augustus (Imperator Cæsar Octavianus)
- 31 BC – 364 ROMAN EMPIRE (*ie*, before its division)
- 20 Israël (Jerusalem): Herod begins reconstruction of the Temple following the earthquake of 31 BC
- 17 Britain: Tasciovanus of the Catuvellauni tribe may have deposed a ruler in northern Essex named Addedomarus, issuing coins from Camulodunum (marked “CAMV” – notably employing Roman characters and place-name prior to the Roman presence in Britain)
- 11 Israël (Qumran): the colony at Qumran is restored for occupation, following the earthquake
- 8 Israël (Ain Feshkha): birth of John the Baptist (Tuesday 16 September) [Thiering, *Jesus and the Riddle of the Dead Sea Scrolls*, p209]
- 7 Israël: execution of Aristobulus, son of Herod the Great (with his second wife, Mariamne of the Hasmonæan line)
- 7 Israël (Ain Feshkha): birth of Jesus ‘of Nazareth’ (Sunday 1 March) [Thiering, *op cit*, p209]

## ANNO DOMINI IESV CHRISTVS

- 7 Britain: Cunobelinus, son of Tasciovanus retakes Camulodunum from Dubnovellaunus, King of Kent
- 10 Italy: publication of the *Astronomicon* of Manilius, the earliest extant Greek treatise on astrology (comprising 4200 verses in five books)
- 13–50 Syria (Edessa): reign of Abgar V
- 23 Israël (Jerusalem): death of Joseph, Mary’s husband (Wednesday 1 March) [Thiering, *Jesus and the Riddle of the Dead Sea Scrolls*, p216]
- 26–36 Israël (Judæa): Pontius Pilate presiding at Cæsarea as procurator of the southern province of Palestine
- 26 Israël (Qumran): rise of the Teacher of the Lie as John the Baptist is created ‘pope’ [Thiering, *op cit*, p216]
- 29 Israël (Qumran): baptism of Jesus by John, marking the commencement of his ministry (Tuesday 8 March) [Thiering, *op cit*, p217]
- 33 Israël (Ain Feshkha): crucifixion of Christ under Pontius Pilate (Friday 20 March) [Thiering, *op cit*, p241]
- 35 Samaria (Cæsarea): conversion of St Paul
- 37–101 Israël: Flavius Josephus (national historian of the Jews)
- 37 Britain (Glastonbury): Joseph of Arimathea with his 12 disciples (and ‘two cruets’ containing the blood and sweat of Christ) received by King Arviragus
- 40 Britain: Cunobelinus succeeded by his sons Togodumnus and Caractacos
- 43 Britain: Emperor Claudius sends a force of 40,000 under Aulus Plautius to occupy Britain (upon the arrival of King Verica of the Atrebates in Sussex, to Rome a year earlier – complaining about the encroachments of the Catuvellauni), establishing their headquarters at Camulodunum (Colchester)
- 44 Britain: arrival of St Simon Zelotes, first Christian martyr in Britain (martyred 10 May)
- 44 Israël: death of King Agrippa grandson of Herod, resulting in the reversion of Palestine to a procuratorial province of Rome (governed from Cæsarea); which precipitated the coalescence of a militant core of Jewish avengers (Qannā’im, Hebrew for “the Zealous Ones”; *cf*, Cananean; Kna’an; Kinahu) determined to assert the pre-eminence of God’s Chosen People and free the Jews forever from their pagan yoke



- 46 Egypt (Alexandria): St Mark purportedly converts Ormus the gnostic to Christianity – his blazon of a rose cross supposedly giving rise to the Rosicrucians
- 51 Britain: Roman capture of Caractacos (Caradoc), leader of the Celtic resistance – his removal with family to Rome as prisoner resulting in the Christian union of his daughter Gladys (renamed Claudia in homage to Claudius) to the Senator Rufus Pudens who is said to have received St Peter into his home on Viminal Hill seven years earlier (44)
- 55 Samaria (Cæsarea): St Paul arrested by procurator Felix
- 58 Britain (Glastonbury): Aristobulus, Bishop of Britain, martyred [Alford, *Regia Fides*, p41]
- 61 Britain: revolt against Roman occupation of Britain led by the Iceni under Queen Boadicea (Boudicca) who burns Camulodunum
- 62 Israel: St James hurled to his death
- 62 Italy (Rome): St Paul's arrival in Rome
- 62–4 Italy (Rome): St Peter, first 'bishop' of Rome
- 63 Britain (Glastonbury): Joseph of Arimathea supposedly returns from the continent (likelier his son, Josephes)
- 64 Italy: Rome burns for ten days, Emperor Nero – indicting the Christians as scapegoats – ordering St Peter crucified and St Paul beheaded sometime after
- 66–74 Israel: Jewish rebellion against Roman rule resulting in the consequent displacement of the Jews from Palestine
- 69 Israel (Jerusalem): destruction of the Temple under Titus son of the Emperor Vespasian
- 70 Israel: destruction of Jerusalem under Titus
- 73 Israel: fall of Masada (2 May) with all but seven inhabitants of the fortress, according to Josephus, committing suicide to escape Roman defilement (notably preserving the association of a 'Chosen People' with the lunar number 7)
- 75 Italy: *History of the Jewish War* by Flavius Josephus (Joseph ben Matthias) commissioned by Vespasian
- 75 Italy (Rome): *Gospel according to Mark* composed
- 80 Syria (Antioch): *Gospel according to Luke* composed
- 82 Britain (Glastonbury): Joseph of Arimathea dies (27 July) – according to Cressy the Benedictine
- 85 Greece: *Gospel according to Matthew* composed
- 93 Italy: *Antiquities of the Jews* by Flavius Josephus published

- 95 Lydia (Ephesus): *Gospel according to John* (Lazarus?)
- 96 Italy (Rome): Clement the Evangelist's first Epistle to the Corinthians – earliest extant Patristic scripture
- 110 Syria (Antioch): St Ignatius proposes organization of the Church along Roman municipal lines, with a bishop at its head (thereby centralizing Christianity)
- 117 Israel: second Jewish revolt against Roman rule begins
- 132–5 Israel: Jewish revolt under Eleazar and Simon Bar-Kosibah precipitating the Diaspora or utter dispersal of the Jews (primarily to Egypt where the Septuagint or Greek translation of the Bible was undertaken, and Babylonia where the Talmud was produced) – Bar-Kocheba, "son of the star", and Bar-Koziba, "son of the lie", being employed to convenient advantage in various accounts to emphasize the prejudice of the narrator; Judah, the name of the province, was peremptorily changed to Syria Palestina
- 140 Egypt (Alexandria): composition of the *Tetrabiblos* of Claudius Ptolemy, the focal work of Greek astrology
- 160–215 Egypt: Clement of Alexandria
- 166–175 Italy: first incursion of barbarians (Marcomanni) into the Roman Empire
- 183–90 Britain: King Lucius requests missionaries from Bishop Eleutherius of Rome, resulting ultimately in the arrival of Dyfan, Fagan, Medwy and Elfan
- 201 Syria (Edessa): recorded damage to a church, establishing the early introduction of Christianity to remotest Syria
- 205 Egypt (Lycopolis): birth of Plotinus and Neoplatonism
- 214–76 Iraq (Baghdad): Mani, founder of Manichæanism
- 233–301 Syria (Tyre): Porphyry the foremost student of Plotinus and author of a life of Pythagoras
- 249–51 Italy (Rome): systematic persecution of Christians (under Emperor C. Messius Quintus Traianus Decius)
- 250–330 Syria: Iamblichus follows his teacher Porphyry with a life of Pythagoras, advancing Neoplatonism
- 256–336 Libya: Arius, father of Arianism, the contention that Christ was essentially different from the Father, created by His grace, finite – for which he was excommunicated (321) and banished to Illyria (325–31), after the Council of Nicæa
- 275 Syria (Antioch): martyrdom of St Margaret (Marina) ?
- 280–337 Yugoslavia (Naissus): Constantine the Great, first of the Roman emperors to accept Christianity
- 284–305 Italy: Emperor Diocletian (245–313)



- 286–93 Britain: Carausius usurps the honour of emperor
- 300–67 France (Poitiers): St Hilary
- 303–6 Italy: general persecution of Christians under Diocletian precipitated by a 'directive' from Apollo – Galerius (Cæsar under Diocletian), notably hostile toward the Christians, was in fact the instigator behind the infamous edict
- 304 Britain: execution of Alban, a Roman legionary who displayed sympathy for the Christians, at Verulamium (renamed St Alban's after this first British martyr)
- 306 Britain (York): Constantine the Great succeeds to the distinction of Cæsar on his father's death
- 307 Syria (Antioch): martyrdom of St Margaret (Marina) ?
- 307 Egypt (Alexandria): martyrdom of St Catherine who, professing the Gospel before Galerius, was beheaded
- 312/3 Italy (Milan): official toleration of Christianity sanctioned by Constantine – the result of a vision prior to his battle with Maxentius, of a cross on the sun (*cf*, x-in-a-circle)
- 314 France (Arles): Council of Arles convoked by Constantine to reconcile Roman Christians and Donatists
- 316 Italy (Milan): Council of Milan organized by Constantine in a second attempt at reconciliation
- 316–400 France (Poitiers): St Martin of Tours – from Savaria, Pannonia (75 miles south of Vienna – Pannonia and Dalmatia together comprising Illyria where Arius had been banished, 325–31) – patron saint of France and founder of the earliest abbey in France (360)
- 325 Turkey (Nicæa): first of seven ecumenical councils of the Christian Church; presided over by Emperor Constantine
- 330 Turkey (Byzantium): the new capital of the Roman Empire (renamed Constantinopolis) dedicated with pagan and Christian ceremonies by Emperor Constantine (11 May)
- 337 Turkey (Nicomedia): death of Emperor Constantine at 57 preceded by baptism on his deathbed (22 May)
- 337 France (Amiens): baptism of St Martin of Tours at 21, after dividing his cloak with a poor man before the gates of Amiens and having Christ appear to him in a vision the following night covered with the remnant
- 340 Egypt: monasticism introduced to the west by St Athanasius
- 340–420 Italy: St Jerome, translator of the *Bible* into Latin (Vulgate)
- 354–430 Numidia (Tagaste): St Augustine bishop of Hippo Regius
- 367 Egypt (Alexandria): *Festal Epistle* of St Athanasius includes the first list of the 27 documents of the New Testament

- 370–413 Egypt (Cyrene): Synesius, a pupil of Hypatia, becomes Christian bishop of Ptolemais, incorporating Neoplatonism into the Church
- 371/2 France (Tours): St Martin of Tours, compelled to become Bishop of Tours, leaves his retreat near Poitiers, but soon after founds a new monastery at Marmoutier near Tours
- 378 Italy: Visigoths (Western Goths) defeat the Romans at Adrianople using cavalry against infantry (9 August)
- 379–95 Spain: Roman Emperor Theodosius the Great (346–95) who demolished the heathen temples of Egypt including the Serapeum annex to the Alexandrian Library (391)
- 381 Turkey (Constantinople): Second Ecumenical Council convened by Emperor Theodosius I
- 383 Britain: Magnus Clemens Maximus proclaims himself Roman Emperor while in Britain
- 384–99 Rome: Bishop of Rome adopts the title of Pope
- 391 Egypt: Alexandrian Library destroyed by Christians
- 395–476 Italy: Roman Empire divided into eastern and western parts
- 395 France: Roman treaty with the Frankish leaders
- 397–401 Italy: St Augustine writes his *Confessions*
- 400–16 Italy: St Augustine composes *De Trinitate*
- 405 Italy: the British 'heretic' Pelagius rejects the Augustinian tenet of Original Sin (Pelagianism deemed heresy in 418)
- 406 France: Vandals, Alans and Suevi cross the Rhine into Gaul advancing on the Roman Empire [*cf*, Achali of the Al]
- 407 Britain: Roman legionaries are diverted from Britain to Gaul by Emperor Constantine the usurper (arguably grandfather of King Arthur) to strengthen Roman defence against repeated waves of barbarian invaders
- 410 Italy: Rome sacked by Alaric the Visigoth (24 August)
- 410–42 Britain: incursions of Angles, Saxons and Jutes
- 411–85 Byzantium: Proclus the Neoplatonist whose ideology departed from Christianity to extremes of demonology
- 413–26 Italy: St Augustine completes *De Civitate Dei* (*City of God*)
- 418 Italy: Theodoric (son of Alaric), King of the Visigoths
- 422–32 Italy: Petine doctrine enunciated by Pope Celestine I
- 425–54 Britain: rule of the overlord Vertigier (Vortigern) who was reputedly married to the daughter of Emperor Maximus
- 428 Britain (Kent): arrival of Hengist and Horsa
- 429 Britain: Roman forces entirely evacuated



- 431 Turkey (Ephesus): Third Ecumenical Council convoked by Emperor Theodosius II at the insistence of Pope Celestine I – to oppose the heresy of Nestorius (June)
- 432 Ireland: St Patrick begins his ministry
- 440 Italy (Rome): Leo I formalizes the Papacy
- 446 Britain: Saxon and Pict predations the breadth of Britain
- 448 Belgium (Tournai): Merowig son of Merowig proclaimed King of the Franks
- 450–55 Britain (Bretagne): exodus of British to Armorica (Bretagne) to escape the Saxon chaos
- 450 Italy: invasion of Attila the Hun (*d.* 453) from north of the Caspian Sea (like the Alans and Goths)
- 451 France: Roman general Ætius with the help of the Visigoths under King Theodoric I defeats Attila the Hun at Châlons-sur-Marne (June) – Theodoric perishing
- 451 Turkey (Chalcedon): Fourth Ecumenical Council convoked by Eastern Roman Emperor Marcianus
- 454–70 Britain: rule of King Arthur (Riothamus)
- 455 Italy: Rome sacked by Vandals (2–16 June)
- 455 Italy: Pope revises the method for fixing Easter
- 457 France: Ægidius, a Frankish general opposing Childeric, establishes his rule over northern Gaul at Soissons (possibly Ambrosius Aurelianus, the British overlord)
- 460 Ireland: St Patrick dies
- 464/5 France (Soissons): Ægidius dies, his son Syagrius acceding
- 468 France: King Riotimus and 12,000 British troops arrive in Berry at the invitation of Pope Leo to help defend Gaul against King Euric of the Visigoths from Spain
- 470 France: Visigoths rout the British at Bourg-de-Déols forcing their retreat through Bourges and Burgundy
- 476 Italy: the western branch of the Roman Empire falls to Odovacar; the eastern renamed the Byzantine Empire
- 477 Britain: second incursion of Saxons – settlers not marauders
- 480–543 Italy (Norcia): St Benedict, father of western monasticism
- 480–575 Italy (Squillace): Flavius Cassiodorus Magnus Aurelius, prime minister of Italy under the Goths, and founder of two monasteries devoted to the reproduction of texts
- 480–524 Italy (Rome): Anicius Manlius Severinus Boethius, author of the last Roman classic, *De Consolatione Philosophiæ*
- 481–511 France: Clovis I (Chlodowech, Salian prince of the Upper Scheldt) reigns as first king of the Franks
- 486 France (Soissons): Clovis I defeats Syagrius
- 492 France: Clovis I marries Clotilda (Chrodechildus) daughter of Chilperic former king of Burgundy, either introducing him to Christianity or converting him from Arianism to the Athanasian creed
- 493–526 Italy: conquest of Italy by the Ostrogoths under King Theodoric the Great, a patron of the arts who respected Christianity (*ie*, Dietrich of Bern [*ie*, Verona] in the *Nibelungenlied*); his secretary, the senator Cassiodorus, enthusiastically encouraging his support of letters
- 496 France (Rheims): Clovis I is baptized by St Rémy, his wife's confessor
- 498 France (Bordeaux): Clovis I defeats the Visigoths under Alaric II near Poitiers
- 500 Italy (Subiaco): retreat of St Benedict to a cave in the Sabine Mountains – the Holy Grotto or *Sacro Speco* – a hermitage which established the monastic habit of the Benedictine and subsequent Christian Orders
- 507 France (Paris): Clovis I establishes his seat at Paris – Roman *Lutetia*
- 507–11 France (Paris): publication of *Pactus Legis Salicæ* the earliest extant Salian law code (Clovis being the head of the Salian tribe of Franks)
- 511 France (Paris): Clovis I dies, his kingdom divided among sons Theuderic, Childebert, Chlodomer and Chlothar
- 516–70 Britain: Gildas Albanicus 'the Wise', author of the lost *Victory of Aurelius Ambrosius* and *The Ruin and Conquest of Britain* (dating the arrival in Britain of Joseph of Arimathea to 37 AD)
- 525? Syria (Edessa): flood damage to the church at Edessa precipitates recovery of the secreted Shroud of Christ
- 529 Italy: *Codex Justinianus* published
- 529 Greece (Athens): school of Neoplatonism closed by Justinian
- 529 Italy (Monte Cassino): foundation of the first Benedictine abbey – between Rome and Naples
- 532 Italy: Christian calendar established by Dionysius Exiguus
- 532–7 Turkey (Constantinople): the church of St Sophia erected
- 538–94 France (Averni): St Gregory of Tours (Gregorius Florentius), aristocratic historian – *Historia Francorum* (591)
- 540 Italy (Ravenna) Emperor Justinian retakes the Western Roman Empire from the Ostrogoths (Eastern Goths)



- 540 "a catastrophic environmental downturn that shows up in trees [tree-ring records] all over the world" — Mike Baillie, Queen's University, Belfast: 'Prof's tale has a ring of truth: Trees due to Dark Ages' cause' — Toronto Sun, 9 Sept 2000
- 540 Britain (Glastonbury): Mælgwyn (Melchius Avalonius) author of three extinct works: of British Antiquities; of the Acts of the Britons; of the Round Table of Arthur
- 5th – 11th c DARK AGES
- 543–615 Ireland: Columbanus, founder of the Columban Order at Bobbio, Italy (612) which ultimately merged with the Benedictines (8th c); preserving not only Latin but also the Greek classics
- 544 Britain: composition of *De Excidio et Conquesta Britanniae* (*The Ruin and Conquest of Britain*) by Gildas the monk, one of the earliest histories of Britain extant
- 550 Britain: Taliesin whose poetry is among the earliest extant in Welsh – flourishing sometime in the sixth century
- 551 France: Jordanes completes his *Gothic History* (which refers to King Rerik and 12,000 British troops invited by Pope Leo I to help defend Gaul against King Euric of the Visigoths in Spain, 468)
- 553 Turkey (Constantinople): Fifth Ecumenical Council convened by Emperor Justinian I (5 May – 2 June)
- 560–616 Britain: rule of Æthelbert (cf. Æthelwer)
- 561 France: death of Chlothar I (son of Clovis I) with the four kingdoms of the Franks devolving on his four surviving sons – Sigibert ruling Austrasia with his seat at Rheims; Charibert ruling Neustria from Paris; Guntram ruling Burgundy from Orléans; and Chilperic (their half-brother) relegated to the Belgic north with his seat at Soissons
- 570–632 Arabia (Mecca): Mohammed – meaning "highly praised" – founder of Islam (d. 8 June)
- 570–636 Spain (Seville): Isidore of Seville attempts to reconcile classical literature with Christianity
- 573 France (Tours): Gregory of Tours appointed bishop by Sigibert
- 575 France: Sigibert is assassinated by Chilperic's men, his five-year-old son, Childebert II acceding
- 584 France (Paris): Chilperic is assassinated outside Paris (but his wife Fredegund proves pregnant with Chlothar II)
- 590 France (Luxeuil): Columbanus reaches Gaul to found the monastery of Annegray, an influence on Childebert II

- 590–711 France: Visigoths establish Gothia in the south
- 590–604 Italy: Pope Gregory the Great
- 596 Italy: St Augustine, Prior of the Benedictine monastery of St Andrew in Rome, sets off for Britain with 40 monks
- 597 Britain: arrival of St Augustine to Kent where he is received by Æthelbert and ensconced at Canterbury
- 601 Britain: St Augustine becomes first Archbishop of Britain (but fails to win the co-operation of the Celtic bishops at Malmesbury who disagree over the setting of Easter – pointing to the persisting dispute among religions over calendrical revision: the issue being that the holy days fall on specified days of the week as well as month or phase)
- 603–85 Britain: Northumbrian supremacy under Ida
- 604 Britain: St Augustine dies
- 613 France (Paris): union of the Frankish kingdoms under Chlothar II (posthumous son of Chilperic and Fredegund)
- 617 Britain: King Rædwald of East Anglia visiting Æthelbert in Kent, converts to Christianity (sometime prior to 617)
- 622 Arabia (Medina): Mohammed's flight (hegira; hijrah) from Mecca and date upon which the lunar Moslem calendar was ultimately established (16 July; six months of 29 days followed by six of 30 days = 354 days)
- 627 Britain: Edwin of Deira, the Saxon bretwalda (or overlord) converts to Christianity on Easter day, 12 April, in turn convincing Eorpwald (d. 632; son of Rædwald) to convert his realm
- 629 France (Paris): death of Chlothar II leaving his son Dagobert in the hands of two advisers, Bishop Arnulf of Metz and Pippin the Mayor of the Palace
- 629–56 France: Sigisbert III
- 630–41 Arabia: Moslem conquests begin with the fall of Palestine, Syria and Egypt
- 632 Ireland: Julian calendar imposed on the Irish
- 637 Babylonia: Arab conquest of Babylon which leads shortly to Moslem control of the Persian Empire (and discovery of the secrets of Chinese papermaking)
- 638 Palestine: Moslem conquest of Jerusalem making the holy places of Christianity less accessible to Christian pilgrims
- 640 France: Pippin I dies, his son Grimoald succeeding him as Mayor of the Palace of the Frankish kingdom of Austrasia
- 650–850 Europe: apparent cessation of literary activity



- 651 France: birth of Dagobert II son of Sigisbert III
- 656 France: succession of Dagobert II who is immediately kidnapped by Grimoald, Mayor of the Palace, and exiled in the monastery of Slane (near Dublin)
- 664 Britain (Whitby): Council of Whitby discards the Eastern convention of observing Easter on the day of full moon (despite the weekday), in favour of the Western rite of Sunday after the full moon after vernal equinox
- 666 Ireland: Dagobert II marries Mathilde, a Celtic princess, and moves to York
- 670 Britain (York): Mathilde dies in childbirth with the third daughter of Dagobert II
- 671 France (Rennes-le-Château): Dagobert II marries Giselle de Razès, daughter of the Count of Razès and niece of the King of the Visigoths
- 673–735 Britain: Bede
- 674 France (Soissons): Dagobert II recovers his crown as King of Austrasia (with help from Bishop Amatus of the Abbey of Sion, Switzerland)
- 676 France: Giselle de Razès gives birth to a son, Sigisbert IV, heir to Dagobert II
- 679 France (Stenay): Dagobert II is assassinated while asleep
- 680/1 Turkey (Constantinople): Sixth Ecumenical Council convened by Emperor Constantine IV (7 November)
- 681 France (Languedoc): Sigisbert IV, secreted in Languedoc, adopts the nickname Plant-Ard and his uncle's titles Duke of Razès and Count of Rhédæ – perpetuating the Merovingian line with his wife Magdala
- 687 Italy: election of first Doge (chief magistrate) of Venice
- 687 France: Pippin II (grandson of Pippin I and Bishop Arnulf) Mayor of Austrasia defeats the Mayor of Neustria and is recognized as Mayor of the Palace in the three kingdoms of Burgundy, Neustria and Austrasia – effectively ruling France for the next 27 years
- 711–5 Spain: Moslem conquest
- 715 France: Pippin II dies
- 717 Britain (Wales): *Le Seynt Graal* by Waleran the hermit (purportedly the earliest of the Grail narratives)
- 726–87 Byzantium: first period of Iconoclasm
- 730 Britain: *Ecclesiastical History of the English Nation* by Bede
- 732 France (Tours): Moslem invasion repelled by Charles Martel natural son of Pippin II

- 735–804 Britain (York): Alcuin, Abbot of Tours and head of the celebrated school of Charlemagne, expanded the ranks of the copyists in the *scriptoria*
- 741 France: death of Charles Martel
- 742–814 France: Charlemagne (grandson of Charles Martel)
- 750 France: Pippin III (Pippin the Short) deposes Childeric III
- 751 France (Ponthion): Pippin III (son of Charles Martel) is acknowledged as King Pippin I by Pope Zacharius
- 756 Italy: 'donation' of Pippin I (*ie*, lands won by him from the Langobards, or Lombards, in Italy) establishing the Papal States – and the Papacy as the temporal power
- 757–96 Britain: Mercian supremacy under Offa
- 758–829 Constantinople: Nicephorus, Patriarch of Constantinople, author of *Chronologia Compendiaria*
- 759–68 France: King Theodoric or Thierry is pronounced in Septimania – a descendant of Sigisbert IV?
- 768 France: Pippin I dies and is succeeded as King by his son Charles the Great (Charlemagne)
- 770 Wales (Bangor): Bishop Elbod adopts Roman Easter
- 771–814 France: Charlemagne becomes ruler of the Carolingian Empire of the Franks
- 778 France: *Song of Roland* composed
- 787 Turkey (Nicæa): Seventh Ecumenical Council convoked by Irene, Empress-Regent for her son Constantine VI Eastern Roman Emperor – to settle the subject of icons
- 787 Britain: first incursion of Danes (Vikings)
- 796–808 Wales (Bangor): composition of *Historia Brittonum* by Nennius disciple of Elbod (Harley manuscripts 3859) – the earliest extant reference to Arthur by name
- 800 France: Charlemagne crowned Holy Roman Emperor by Pope Leo III (25 December)
- 800–1806 HOLY ROMAN EMPIRE
- 812 France: death of Guillem de Gellone Count de Razès, son of King Theodoric or Thierry (his daughter having married one of the sons of Charlemagne)
- 814 France (Aix-la-Chapelle): Charlemagne dies 28 January
- 815–65 France: Johannes Scotus Erigena becomes a teacher at the court of Holy Roman Emperor Charles the Bald, producing his *Divisions of Nature*, a book which invited immediate charges of pantheism and ultimate censure during the Albigensian Crusade (1225)



- 815–43 Byzantium: second struggle with Iconoclasm
- 825–51 France (Lisieux): Freculphus
- 826–1013 Britain: Wessex supremacy under Egbert, Alfred *et al*
- 841 France: Norsemen invade Gaul shortly after the death of Charlemagne's son and successor Louis the Pious in 840 and the ensuing conflict among his sons for control over the Carolingian Empire
- 869/70 Turkey (Constantinople): Eighth Ecumenical Council (so recognized only in the west) convened at St Sophia by Emperor Basil I – to attempt to heal the schism between Eastern and Western Churches (5 October)
- 871–99 Britain: Alfred the Great
- 877–9 France: Sigisbert VI or Prince Ursus, adopting the title King Ursus, mounts an insurrection against Louis II
- 881 France (Poitiers): defeated near Poitiers, King Ursus seeks asylum in Brittany – some of his heirs relocating to Britain
- 886 France: Bernard Plantavelu's son becomes the first Duke of Aquitaine – continuing the Merovingian line
- 944 Syria (Edessa): Shroud of Christ relocated to Constantinople (16 August)
- 950 Britain: *Annales Cambriae* composed in Wales (sometime in the tenth century) advancing a chronicle from 447 AD which puts the battle of Badon at 518 [Gildas gives 500] and the death of Arthur at 539
- 980–1037 Bokhara (Kharmaitan): Avicenna, physician and metaphysician incorporating Greek and Arabic learning
- 987 France (Paris): Hugh Capet becomes the first King of France to speak only French or Romance
- 990 Russia: conversion to Greek Orthodoxy
- 1013–42 Britain: Danish invasion under King Canute and sons
- 1019 France (Brittany): composition in Latin of *The Legend of St Gæznovius* by an author named William, presenting a succinct but arguably historical account of King Arthur
- 1040 Babylonia: Turkish incursions (and intolerance) force Jewish migration ultimately to Spain – Arab Moslems having tolerated freedom of religion for four centuries
- 1054 Byzantium: jurisdictional disputes within the Christian Church culminate in the The Great Schism of Eastern Orthodox from Western Catholic sects
- 1061–1100 France: Godfroi de Bouillon Duke of Lorraine, greatest hero of the Medieval Age (Hugues de Plantard, his great grandfather, an heir of the Merovingian line)

- 1066 Britain: William Duke of Normandy with a force of 7000 (in 500 boats) lands at Pevensey to wrest control from the Saxons and Danes – having assembled his fleet in ports between the rivers Seine and Vire (28 September)
- 1070–1108 France (Orval): establishment of a convent by Calabrian monks led by Ursus (possibly including Peter the Hermit) on ancient lands of the Atrebates and Merovingians donated by Mathilde de Toscane Duchess of Lorraine, aunt and foster-mother of Godfroi de Bouillon
- 1071 Palestine (Jerusalem): occupation of the Holy City by Seljuk Turks
- 1076 Britain (St Alban's): St Alban's Cathedral begun
- 1080 Britain (Rochester): Rochester Cathedral begun
- 1083 Britain (Ely): Ely Cathedral begun
- 1087–1100 Britain: William II (Rufus), the Conqueror's third son
- 1088–1184 Britain (Chichester): Chichester Cathedral erected
- 1090–1153 France (Fontaines): St Bernard of Clairvaux
- 1093 Britain (Durham): Durham Cathedral begun
- 1095 Italy (Piacenza): Peter of Amiens – the Hermit – reporting to Pope Urban II after a visit to the Holy Sepulchre, on the depredations endured by Christian pilgrims at the hands of the Turks, is permitted to preach a crusade to liberate Palestine (followed by the Council of Clermont in November, where delegates unanimously ratified the First Crusade with the cry, "God wishes it!")
- 1096–9 Palestine (Jerusalem): the First Crusade launched by Pope Urban II to dislodge the Turks from Jerusalem
- 1096–1200 Britain (Norwich): Norwich Cathedral erected
- 1098 France (Cîteaux): St Robert de Molesme establishes the Benedictine Order of Cistercian (or White) monks
- 1099 Outremer (Jerusalem): after taking Jerusalem Godfroi de Bouillon – having accepted the title of Defender of the Holy Sepulchre – erects the Priory of Nôtre-Dame of the Mount of Sion to the south of the city (on the site of a fourth-century basilica known as 'the Mother of all Churches') arguably to accommodate his mentors, the Calabrian brothers from Orval in the Ardennes
- 1100 Outremer (Jerusalem): Baudouin I accepts the title of King of Jerusalem on his brother Godfroi de Bouillon's death
- 1100–35 Britain: Henry I (Beauclerc), the Conqueror's youngest son
- 1111 Outremer (Jerusalem): Order of the Poor Knights of Christ and the Temple of Solomon – Knights Templar – founded



- by Hugues de Payen, André de Montbard (one of the founders of the Priory of Sion), Godfrey de St Omer, Hugues Count of Champagne and five others – after furtively searching the catacombs of the Temple Mount
- 1112 France (Citeaux): St Bernard, nephew of André de Montbard, enters the Cistercians
- 1117 Britain (Peterborough): Peterborough Cathedral begun
- 1120–69 France (Amiens): Cathedral of Nôtre-Dame de Amiens erected – 72 miles from Paris
- 1122–44 France (St Denis): Cathedral of Nôtre-Dame de St Denis
- 1125 Italy (Rome): Holy Roman Emperor no longer hereditary
- 1125 Britain: completion of *Gesta Regum Anglorum* and *Gesta Pontificum Anglorum* by William of Malmesbury
- 1126–98 Spain (Cordova): Averroes the Spanish Aristotle
- 1127 France: the nine Templar Knights return to Europe
- 1128 France (Citeaux): St Bernard publishes *In Praise of the New Knighthood*
- 1128 Britain (London): Hugues de Payen visits Henry I late the year the Knights Templar are incorporated at the Council of Troyes
- 1130 Outremer: Hugues de Payen returns to Palestine with 300 Knights Templar
- 1130–80 France (Champagne): Chrétien de Troyes, earliest of the trouvères of the north to compose in the lyric style of the troubadors of the south – author of *Erec et Enide*; *Cligès*; *Lancelot (Le Chevalier de la Charrette)*; *Yvain ou le Chevalier au Lion*; and *Perceval (Conte du Graal)*
- 1131–80 France (Noyon): Cathedral of Noyon erected – 60 miles outside Paris
- 1135–54 Britain: Stephen, the Conqueror's grandson
- 1135 Britain: completion of *De Antiquitate Glastoniensis Ecclesiæ* by William of Malmesbury (introducing Joseph to Britain)
- 1136 Britain: completion at Oxford of *Historia Regum Britannicæ (History of the Kings of Britain)* by Geoffrey of Monmouth
- 1144 Syria (Edessa): taken by the Turks
- 1146 France (Chartres): St Bernard preaches the Second Crusade at the site of the future Nôtre-Dame de Chartres Cathedral (the old cathedral having burned, 1020) at which time the Knights Templar adopt the cross pattée
- 1147–9 Syria (Damascus): the Second Crusade launched to regain Edessa – first of the four Crusader kingdoms

- 1150 Turkey (Byzantium): an English pilgrim refers to a relic in the city as a "*Sudarium quod fuit super caput ejus*"
- 1150 Ireland: *Leabhar na Nuachonghbála (Book of Leinster)* compiled by Fionn Mac Gorman – the earliest surviving fragment of the *Leabhar Gabhála (Book of Invasions)*
- 1154–89 Britain: Henry II (Plantagenet) son of Matilda, daughter of Henry I
- 1155 Britain: publication of *Roman de Brut* by Wace
- 1156 Britain: Caradoc of Llancarvan dies – editor of the surviving Welsh Triads
- 1160 Britain: translation into Latin of *Merlini Prophetia cum Expositione (Prophecies of Merlin)* by John of Cornwall – commissioned by Bishop of Exeter Robert of Warewast
- 1160–1205 France (Laon): Cathedral of Nôtre-Dame de Laon erected – 87 miles outside Paris
- 1163 France (Paris): Cathedral of Nôtre-Dame de Paris begun
- 1171 Turkey (Byzantium): William of Tyre refers to a "*syndonem*" relic in the city (correcting the impression of the *sudarium* or small kerchief of the account of 1150)
- 1172 Ireland: suppression of the Culdee or Celtic Christian Church, under Henry II
- 1175–85 France: *History of the Templars* by Guillaume de Tyre
- 1174–1184 Britain (Canterbury): Canterbury Cathedral erected
- 1182–92 Britain: completion of *De Nugis Curialium* by Walter Map (*Courtier's Triflings*) criticizing corruption in the Church – Giraldus claiming that "Map always excepted Jews and Cistercians from his oath to do justice to all men, since 'it was absurd to do justice to those who were just to none.'" [DNB XII: 994]
- 1182–1226 Italy (Assisi): St Francis Bernardone of Assisi
- 1185 Palestine (Jerusalem): King Baudoin IV dies
- 1185–9 France (Troyes): *Conte du Graal* by Chrétien de Troyes elaborated from a book given to him by Comte Phillippe de Flandres
- 1187 Palestine (Jerusalem): Gerard de Ridefort Grand Master of the Knights Templar is defeated at Hattin (July), allowing the Saracens to recover Jerusalem (September)
- 1188 France: the Priory of Sion splits from the Knights Templar – Jean de Gisors its first autonomous Grand Master
- 1188–92 Syria (Damascus): the Third Crusade, set out in response to the defeat of Palestine by a consolidated Muslim force under the Kurdish Sultan Saladin (1187)



- 1189–99 Britain: Richard I (Lion-Heart), son of Henry II
- 1192–5 Hungary (Budapest): Pray mss exhibiting details of the Shroud of Turin in a depiction of Christ's burial
- 1194–1260 France (Chartres): Cathedral of Nôtre-Dame de Chartres erected – 48 miles outside Paris
- 1195–1210 Germany (Anspach): *Parzival* by Wolfgang von Eschenbach transforms the Knights Templar into the Grail knights (adapting a source from Kyot le Provençal le Chanteur)
- 1199–1216 Britain: John (Lackland), youngest son of Henry II
- 1202–4 Turkey (Byzantium): the Fourth Crusade launched by Pope Innocent III turns to the subjugation of Christian states, taking of the seat of Eastern Orthodox Christianity (1204) and establishing the Catholic Empire of Constantinople through 1261 when it was regained by the Greeks and the Byzantine Empire restored
- 1202 France (Rouen): Cathedral of Nôtre-Dame de Rouen begun – 87 miles outside Paris
- 1203 Turkey (Byzantium): Crusader Robert de Clari reports a "monastery called our Lady Sainte Marie de Blakerne [*cf.* Black Madonna or Mary Magdalene], where were the Cloths in which Our Lord was wrapped, on which when one stood straight up could plainly be seen the figure of Our Saviour"
- 1204 Turkey (Byzantium): disappearance of the Shroud from Byzantium – Margaret Mary of Hungary, widow of Boniface de Montferrat, arguably returning it to Europe [NOTE: the authors of *The Holy Blood and the Holy Grail* contend that the Knights Templar held possession of the Shroud from 1204 through 1307 – p80]
- 1205 Turkey (Byzantium): the so-called Besançon Shroud is purportedly presented for valour during the Crusade to Otho de la Roche (who sends it to his father in France, Pontius de la Roche, who in turn relinquishes it to the protection of Amadeus Archbishop of Besançon)
- 1208–44 France (Languedoc): prosecution of the Albigensian Crusade under Simon de Montfort to suppress and eradicate the 'heretical' Cathar and Albigensian sects (who promoted gnosis above faith and observed a strict vegetarian diet like the Pythagoreans)
- 1210 Italy (Assisi): founding of the Franciscan Order of Catholic brothers under St Francis of Assisi
- 1211–1300 France (Rheims): Cathedral of Nôtre-Dame de Rheims erected – 83 miles outside Paris

- 1214–94 Britain (Ilchester): Roger Bacon the Franciscan monk whose studies in alchemy and chemistry earned him long periods in prison (despite his introduction of the *camera obscura*, telescope and gunpowder into Europe)
- 1215 Italy (Rome): Pope Innocent III decrees all Jews in the Holy Roman Empire must wear a garment or badge to distinguish them from Christians
- 1215 Britain (Runnymede): John signs *Magna Carta* (15 June)
- 1216–72 Britain: Henry III, eldest son of John
- 1217 Italy (Bologna): Dominic Guzmán founds the Dominican Order of Preaching (or Black) Friars
- 1220 Britain (Salisbury): erection of Salisbury Cathedral begun
- 1224–74 Italy (Roccasecca): St Thomas Aquinas
- 1227–51 Britain: *Chronicle of British Kings* by the Cistercian monk, Alberic, placing Arthur in the fifth century
- 1232 France (Chambéry): ceded to Thomas first Count of Savoy
- 1233 Italy (Rome): commencement of the notorious Inquisition under the dreaded Dominican Friars
- 1239 Italy (Rome): Pope Gregory IX denounces the Talmud as a blasphemous perversion of the Bible, ordering all copies throughout Christendom burned
- 1244 France (Montségur): fall of the last bastion of the 'heretical' Albigensians (March)
- 1260 France: earliest radiocarbon date for the Shroud linen
- 1272–1307 Britain: Edward I (Longshanks), son of Henry III
- 1290 Britain: expulsion of the Jews from England
- 1291 Palestine (Acre): the last Templar fortress falls to the Moslems (May)
- 1304–74 Italy (Arezzo): Francesco Petrarca – marking the start of the Renaissance (a revival of the humanities, or Latin and Greek classics – *ie*, Humanism)
- 1306 France: first expulsion of the Jews – followed by further campaigns in 1322 and 1394
- 1307 France (Paris): arrest on order of King Philippe le Bel, of Jacques de Molay Grand Master of the Knights Templar, and sixty Templars of the highest degree, initiating the end of their Order (Friday the 13th of October) – with the notable exception of a detachment from Roussillon, Aragon under the command of Seigneur de Goth (a relation of Bertrand de Goth Pope Clement V), relocated by Pierre de Voisins Lord of Rennes-le-Château, to Bézu



- 1307–27 Britain: Edward II, eldest son of Edward I
- 1309–76 France (Avignon): seven popes – from Clemens v to Gregory XI – remove to Avignon during the so-called Babylonish Captivity of the Popes
- 1312 France (Paris): Knights Templar dissolved by the King
- 1313–75 Italy (Tuscany): Giovanni Boccaccio, second of the great Renaissance Humanists and an avid collector of ancient manuscripts; his *Decameron* completed 1358
- 1314 France (Paris): execution of Jacques de Molay and Geoffroi de Charney (14 March)
- 1314 Britain: complying with the demands of Philippe of France (his father-in-law) Edward II confiscates the lands of the Knights Templar and turns them over to the Knights Hospitaller of St John
- 1314 Scotland (Bannockburn): Robert Bruce welcomes the Templar refugees to his resistance – the Knights Templar never outlawed in Scotland
- 1327–77 Britain: Edward III, eldest son of Edward II
- 1348 Britain (London): the Most Noble Order of the Garter – of 26 knights – is formally constituted by Edward III (23 April, St George's Day – his blazon resurrecting the red cross of Ormus of Alexandria and the Templars, over which hung their badge: an eight-pointed star)
- 1349 France (Besançon): Cathedral of St Étienne is destroyed by fire, the box in which the Besançon Shroud was kept, being reportedly lost (but purportedly later recovered)
- 1352 France (Lirey): Order of the Star founded by Geoffrey de Charny (January)
- 1353–89 France (Lirey): Nôtre-Dame de Lirey – founded by Geoffrey de Charny – repository of the Holy Shroud
- 1356 France (Poitiers): death of Geoffrey de Charny, grand standard-bearer to King John II, at the Battle of Poitiers (Jeanne de Vergy his widow maintaining the Shroud)
- 1377–99 Britain: Richard II, son of the black prince and grandson of Edward III
- 1378–1484 Germany: Christian Rosenkreuz...
- 1378–1449 Switzerland (Geneva): Clement VII elected as antipope to Urban VI precipitating the Great Schism of the West
- 1380–1459 Italy (Terranuova): Poggio Bracciolini, foremost among the collectors and preservers of Classical manuscripts – becoming Florentine historiographer in 1453, the year of the destruction of the Byzantine Library by the Turks

- 1382 France (Paris): Nicholas Flamel claims to have transmuted a half-pound of purified mercury into silver “finer than that silver which is mined”, preserving the earliest recorded ‘successful’ alchemical operation. “The revelation occurred most unexpectedly, and around the stroke of noon on Monday, January 17, 1382... It should be mentioned, however, that January 17 fell on a Friday that year. It would thus seem that Monday, the day of the week that is under the influence of the Moon, the generatrix of silver, was mentioned in the text only to emphasize the outcome of the operation performed [unless it was expressly a lunar revelation, the number 17 pointing emphatically to the moon's cycle].” [Caron & Hutin, *The Alchemists*, p13]
- 1389 France (Lirey): Bishop Pierre d'Arcis of Troyes claims the Lirey Shroud – in the custody of Geoffrey de Charny II – “a work of human skill” in a letter to Pope Clement VII of Avignon (antipope, and nephew of Geoffrey's step-father) seeking the Church's suppression of the ‘fraud’
- 1389–1464 Italy (Florence): Cosimo de Medici, ruler of Florence (1439–64), establishes the Library of San Marco (1444) – first public library in Europe – making Florence the centre of the so-called ‘new learning’ of the Renaissance
- 1390 France: latest radiocarbon date for the Shroud linen
- 1391 Spain (Seville): Jewish persecution at the hands of the Spanish Inquisition erupts in riots resulting in the destruction of the Jewish quarter and slaughter of thousands of Jews
- 1391 Italy (Florence): Michael Chrysoloras is induced by Cosimo de Medici to remain in Florence and teach Greek, marking the definitive revival of Greek in Italy
- 1397–1455 Italy (Rome): Tommaso Parentucelli – Pope Nicholas V (1447–55) – avid collector of ancient manuscripts and founder of the Vatican Library
- 1399–1413 Britain: Henry IV (Bolingbroke: House of Lancaster), son of John Gaunt and grandson of Edward III
- 1404–72 Italy: Leon Battista Alberti, early experimenter with the *camera obscura*
- 1408–80 France (Nancy): René Duc d'Anjou et Comte de Provence; titular king of Naples, the two Sicilies and Jerusalem; poet and patron of the arts; and father-in-law of Henry VI of England
- 1412–31 France (Domrémy): Jeanne d'Arc
- 1413–22 Britain: Henry V, eldest son of Henry IV



- 1418–53 France (St-Hippolyte-sur-Doubs): the Lirey Shroud is confided by the monks of Lirey to the care of Humbert Count of la Roche and Lord of Villersexel and Lirey and his wife Marguerite (daughter of Geoffrey de Charny II)
- 1422–61 Britain: Henry VI, son of Henry V
- 1429 France: Jeanne d'Arc, hearing the voices of St Michael, Catherine and Margaret, impresses Iolande d'Anjou (René's mother) sufficiently at Chinon – near the Abbey of St Martin – to obtain authorization for her to lead the French troops to Orléans (in pure white armour)
- 1431 France (Rouen): Jeanne d'Arc burnt by the English (30 May)
- 1443–85 Netherlands (Groningen): Rudolphus Huysmann (Agricola) – pioneer of northern Humanism
- 1449–92 Italy (Florence): Lorenzo de Medici, grandson of Cosimo and ruler of Florence (1469–92) – the greatest patron of literature and art, according to Michelangelo  
NOTE: among a network of secret societies in Florence – city of the cult of St John the Baptist – known as the Companies of Night [cf, Raleigh's School of Night], the Medici enclave was identified as the Confraternity of the Magi
- 1449–1515 Italy (Bassiano): Aldus Manutius (Aldo Manuzio) foremost printer of the Humanist movement, whose 28 octavo classics (Venice: 1501–15) advanced learning exponentially
- 1452–1519 Italy (Florence): Leonardo da Vinci
- 1453 Turkey (Byzantium): invasion of the seat of Eastern Orthodox Christianity by the Ottoman Turks resulting in the fall of the Byzantine Empire and the cataclysmic destruction of the great library
- 1453 France (Lirey): Margaret de Charny transfers the Shroud to Duke Louis of Savoy
- 1454–94 Italy (Montepulciano): Angelo Ambrogini Poliziano (Politian) – the foremost scholar in Italy – tutor to Lorenzo de Medici's sons
- 1461–83 Britain: Edward IV, son of Richard Duke of York
- 1463–94 Italy (Mirandola): Giovanni Pico della Mirandola, great Renaissance philosopher
- 1464 France (Chambéry): Louis of Savoy pays 50 gold francs to the monks of Lirey as compensation for the Shroud
- 1466–1536 Netherlands (Rotterdam): Desiderius Erasmus, Augustinian friar, Humanist and Protestant

- 1467–1540 France (Paris): Guillaume Budé, initiator of the Collège de France and founder of the Bibliothèque Nationale
- 1471–84 Italy (Rome): Pope Sixtus IV – Francesco della Rovere
- 1471 France (Chambéry): renovations begun on the church to house the Shroud
- 1471–1528 Bavaria (Nuremberg): Albrecht Dürer (who undertook extensive studies of the Shroud at Chambéry)
- 1473–1543 Poland (Torun): Nicolaus Copernicus
- 1475–1564 Italy (Caprese): Michelangelo Buonarroti
- 1483 Spain: King Ferdinand appoints Torquemada chief inquisitor of the Spanish Inquisition
- 1483 Britain: Edward V, son of Edward IV
- 1483–5 Britain: Richard III, younger brother of Edward IV
- 1483–1546 Germany (Eisleben): Martin Luther, the Augustinian priest who, protesting the corruption of the papacy with his 95 theses on indulgences (1517), sparked the Protestant Reformation
- 1484–92 Italy (Rome): Pope Innocent VIII – Giovanni Battista Cibò (1432–92), a Rovere puppet
- 1485–1509 Britain: Henry VII (House of Tudor), a descendant of John Gaunt
- 1486–1535 Germany (Cologne): Heinrich Cornelius Agrippa
- 1491–1556 Spain (Azpeitia): St Ignatius Loyola
- 1492 Spain: King Ferdinand signs Torquemada's edict to expel Jews from Spain (March), with the Exodus commencing in August – between 150,000 and half a million displaced 'emigrants' removing primarily to Turkey and Poland (and later Holland and England)
- 1492–1503 Italy (Rome): Pope Alexander VI – Rodrigo Borgia, father of Lucrezia and Cesare
- 1494 France (Vercelli): Duchess Bianca of Savoy puts the Holy Shroud of Christ on display
- 1497–1560 Germany (Bretten): Philipp Melancthon (Schwartzerd) northern Humanist and Protestant reformer with Luther
- 1502 France (Chambéry): renovations completed on the church, the Shroud is formally deposited (11 June)
- 1503 Italy (Rome): Pope Pius III – Francesco Todeschini (1439–1503), 26 days in office
- 1503–13 Italy (Rome): Pope Julius II – Giuliano della Rovere (1443–1513)



- 1506 France (Chambéry): church granted the title of Sainte Chapelle by Pope Julius II, naming 4 May as the feastday of the Shroud
- 1509–47 Britain: Henry VIII, son of Henry VII
- 1513–21 Italy (Rome): Pope Leo X – Giovanni de Medici
- 1516–9 France (Amboise): Leonardo da Vinci guest of François I
- 1517 Germany (Wittenberg): Augustinian friar and Doctor of Theology, Martin Luther affixes his 95 theses to the door of the Schlosskirche challenging the Pope's authority, and precipitating the Protestant Reformation (31 October)
- 1520 Germany (Leipzig): excommunication of Luther and his followers in October leads to the destruction of his works, provoking him in turn to burn the papal bull, dissolving all connection with the Roman Catholic Church
- 1522/3 Italy (Rome): Pope Adrian V – Adrian Dedel, the only Dutch Pope
- 1523–34 Italy (Rome): Pope Clement VII – Giulio de Medici (1478–1534) [not to be confused with Robert of Geneva Antipope Clement VII, 1378–94]
- 1527–30 Italy: conquest of Charles V effectively putting an end to the Humanist revival of the arts in Italy
- 1527–1608 Britain (London): John Dee, alchemist
- 1532 France (Chambéry): fire in the church scorches the Shroud (4 December)
- 1534 France (Chambéry): nuns of the monastery of St Claire spend 15 days repairing the Shroud (16 April – 2 May)
- 1534–49 Italy (Rome): Pope Paul III – Alessandro Farnese (1468–1549), a Medici creature
- 1534 Britain: Parliament revokes the authority of the Pope in England, declaring the king supreme head of the church a year later (spoliation of the monasteries ensuing)
- 1534 Britain (Glastonbury): publication of John Leland's *Secretum* or *Chartulary* citing Mælgwyn
- 1534 France (Montmartre): establishment of the Society of Jesus by St Ignatius Loyola and six followers, 15 August (formally sanctioned by Pope Paul III, 27 September 1540)
- 1540–1609 France (Agen): Joseph Scaliger, Humanist and Protestant
- 1543 France (Paris): publication of *De Revolutionibus Orbium Cœlestium* by Nicolaus Copernicus (1473–1543), establishing the sun as centre of the solar system and the Earth a planet (effectively superseding the Ptolemaic model of celestial mechanics dominant since the second century)
- 1547–53 Britain: Edward VI, son of Henry VIII
- 1548–1600 Italy: Giordano Bruno
- 1550–5 Italy (Rome): Pope Julius III – Gianmaria Ciocchi del Monte (1487–1555)
- 1553–8 Britain: Mary, daughter of Henry VIII
- 1555 Italy (Rome): Pope Marcellus II – Marcello Cervini
- 1555–9 Italy (Rome): Pope Paul IV – Giovanni Pietro Caraffa (1576–1559)
- 1558–1603 Britain: Elizabeth, daughter of Henry VIII
- 1559 Italy (Rome): appearance of the first *Index Librorum Prohibitorum* – under Pope Paul IV – listing prohibited books (written primarily by Catholics)
- 1559–65 Italy (Rome): Pope Pius IV – Giovanni Angelo de Medici (1499–1565)
- 1566–72 Italy (Rome): Pope Pius V – Michele Ghislieri (1504–72)
- 1572–85 Italy (Rome): Pope Gregory XIII – Ugo Buoncompagni (1502–85)
- 1570s France (Amboise): the son of Francesco Melzi sells one of Leonardo's notebooks to Charles Emmanuel Duke of Savoy, keeper of the Shroud – unseen since
- 1574–1640 Britain (London): Robert Fludd, Grand Master of the Priory of Sion, and pre-eminent Rosicrucian
- 1578 Italy (Turin): the Holy Shroud is relocated from the Royal Chapel of Chambéry Castle to the Cathedral of St John the Baptist in Turin (the new seat of the House of Savoy)
- 1580 France (Paris): publication of the first two books of *Essais* by Michel de Montaigne
- 1585–90 Italy (Rome): Pope Sixtus V – Felice Peretti
- 1590 Italy (Rome): Pope Urban VII – Giambattista Castagna
- 1590/1 Italy (Rome): Pope Gregory XIV – Niccolò Sfondrati (1535–91)
- 1591 Italy (Rome): Pope Innocent IX – Giovanni Antonio Facchinetti (1519–91)
- 1592–1605 Italy (Rome): Pope Clement VIII – Ippolito Aldobrandini of Florence
- 1609 Germany (Prague): publication of *Astronomia Nova seu Physica Cœlestis tradita Commentariis de Motibus Stellæ Martis* by Johannes Kepler



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"The outsider cannot help being struck by the frequent reluctance of the learned world to recognize important discoveries.... Yet there is also at work here the natural instinct to simplify one's scholarly problems by establishing a closed field. One likes to feel that one has seen all the evidence. One has mastered it and worked out one's theories; and it is very upsetting – especially, if one suffers from imaginative limitations – to have to be obliged to deal with new material." [Edmund Wilson, *The Dead Sea Scrolls* 1947-1969, pp7/8]



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